

¶ Introduction
to vvifedome.

Wancket of Sa-
pience.

Preceptes of A-
petus

¶ Printed at Londo
by Thomas East,
for Abraham
Vcale.

¶ TO THE RYGH

worshipfull Mayster Gregorye
Crumwel, sonne to the right ho-
nourable lord Crūwel, lord priny
seale, Richard Morisne wisheib
much wealth, with continual en-
crease of vertue.

Ho so well feeleth the
duties, that belōg to an
honest hert, & is any
thing acquainted with
those thre ladies, which wonder-
fully maintein the ioyful society
of mans life, called amonges the
Grecians charities, among the la-
tines Gratie, he cannot most gen-
til maister Crumwel, but see in-
finite causes, why I ought with al

Alas

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force of bodye , all strength of
mind, all alacritie and cherefull
promptnesse of courage , studie
to gratifie you , studye to make
you beare with one , that fayne
would, and neuer can be able to
come out of debte . The first of
these three dames , is bountifull
beneficēce, a lady of louely coun
tenance, and noble stomake, one
that alwayes longeth stil hauing
that she longeth for, alwaies with
child, & stil deliuered, alway pro
fitting, and stil lusting to profite,
alway helping some, and still de
sireful to helpe mo. The Grekes
name hir sometyme Eurido
mene, which signifieth a large
and

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and a plentiful giuer, sometime
Aglaia, which soundeth amonges
vs gladnesse, teaching men
euen by hir name, that of duectie
benefites ought to be geue cher-
fully. The second lady is thank-
fulnesse of mynd, neuer forget-
ting benefits receyued, hir name
is Thalia, which signifieth fresh-
nesse or greenenesse, because due-
tie and honestie wyll, all plea-
sures, al benefits stil to be freshe
in memory, stil to be greene ne-
uer to wither, neuer to fade, all
tyme to florish. The third La-
dy is Euprosine, much lyke hyr
sister Aglaia, a damosell full of so-
lace, full of delectation continu-

A.iii.

ally

The pſeace.

ally deuifing , by what meanes
ſhe may do pleaſure for pleaſure,
recōpence kindneſſe, with kind-
neſſe . Authors of greate name
and much wiſedome, make theſe
three , to goe all hand in hande,
the fyrſt looking ſtill foreward,
not once caſting hir eye backe,
neuer imbrading benefites geue
and paſte . The ſecond and the
third euermore beholding the
firſt, with amiable countenance,
with faythfull eye of remem-
braunce , and full intente of re-
compence, as farre as power fur-
thered with moſt deſyre may or
can. Vnder ſuch clouds, ſage and
graue writers are wonte darkely

to

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to insinuate thynges of greate weight, thinges very necessarie for the quiet and honest leading of mans life, things worthy to be of all men imbraced : worthy to be set, fixed, and engrafted in all mens hertes.

They perceyued, that moral preceptes pleasantly set out in feat colours of witty phantasies, both creepe faster into our bosomes, and also tary there with much more delectacion and profyte, than they would, being playnly spoken. VVherfore as you now se, what they ment by those thre Ladies, so you must also needes see, how I am bound, to owe you

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my

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my hert, my seruice, with al that
they both inay do for you.
For how can I, my lord your fa-
ther, being so far in amours with
that louely Lady Euridomene,
leauē mine attendance vpon the
other two damoifels, before life
leauē me? how can I, being en-
uironed with so many and am-
ple his benefites not desire Tha-
lia & Euphrosine that they both
report mee, to lacke power, but
no good will, I trust they both
shall haue good cause so to doe.
Certes, if I had seene, wher either
my littel wit, or pore hert might
better haue serued his lordship
than in openinge vnto you hys
dere

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deare and entircly beloued sonne
such preceptes of vertue, as may
make you most like your noble
father, ther are no peyns that
ould haue kept me from doing
of it. Assure your selfe maister
Crumwel, if labour & hert may,
pay the tribute, that loue oweth,
you shal neuer nede to arrest me.
This boke, was gathered by Lu
ouicus Viues, a man greatly cō-
ersaunt in all good authors, and
excellently wel sene in all kinds
of learning. The boke hath vn-
doubtedly, much more lying in
his bosome, than the title promi
eth in the forehed. It is not one-
ly an introduction to wisedome,

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but

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but if ye goe as it leadeth you, it
introduceth wisedome into you
rooting the loue & desire of ver-
tue in your hert, extirping from
it all maner of vice, and all vn-
cleannesse, furnishing you vvith
generall preceptes, for al kinde
of life, for all ages, for all degrees
and condicions, which preceptes
if you harbour in your breaste
must nedes be a great stay, help
and comfort vnto your tender
age. They shall bring to passe
many thinges in your life time
with great pleasure, & no peyn
at al, which otherwise experience
oft times pondred with bitter re-
pentance should scape at length
your hands.

v. A.

teach

The preface.

teach you . It is as wise Socrates
saith : preceptes of learning
were inuented at the fyrst as a
needfull stay and succour vnto
mans mind, wanting knowledge
and experience : euen as a staffe
is geuen of necessitie, to stay vp
a feeble body, assuredly, I know
no one booke vntraunslated that
hath halfe so many holosome do-
cumentes, as this hath, none that
may so well leade you the righte
way to true honour, none where
ye may either with more delite,
or more hope of your game,
obtaine true nobilitie. Folow your
leader, goe on with your guyde,
you shall find al the steppes and
graces

The preface.

grices, wherby not only my lord
your father, honourably hath com-
med to nobiliti, but al other, that
in deede are or were at any time
noble, you shal find many thinges
here, that may be to mē in welth
& worship an ornament, many
that are to mē assaulted with the
surges of sower fortune, sure con-
salours, bringing with them, be-
sides right & honest consolation
much delectable doctrine. Final-
ly, many that are a soueraygne
medicine almost for all diseases.
The booke is now yours, I trust as
the iewels, which it offereth vnto
you be, great, rare, and precious,
that so ye wil see the laied vp in
place

The preface.

place meet for such riches. Lock
hē fast in the chest of your hert
geue the key to remēbraunce;
that she may lette thē out, & ca-
ry thē home again, at such times
as ye shall thinke conueniente.
If ye make these precepts yours
by vse of them, speaking as they
teach you, working as they aduise
you, who shal haue more cause
to reioyce of it, than you your
self: vvherin cā you more please
my Lord your fathers minde?
vvhat thing cā more satisfie his
desire? what greater cōfort cā co-
me to his lordship thā to see you
most like him in cōdiciōs? what
greater worship to you, than to
read in his steppes? vvhat high-

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er pleasure to all men that long
both? your countrey knoweth
what noble feates my lord your
Father hath wrought by vvise
dome, lady gouernour of all ver-
tues, who knoweth not, how ho-
nestie may reioyce, howe truth
and religion may hold vp their
hands to heauen, that God hath
sent to so gracious, so prudent
and wyse a Prynce, so good, so
vvise and so faithfull a counsay-
our? to so noble a maister, so di-
ligent a minister, to so high cou-
ragious and vertuous a King,
subiect of so noble an herte and
stomake? I must leaue of, I am
entered into to long a matrer for

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short epistle. VVherfore I can
no more, but with al heart, desire
of god, that it may please him long
to preferue noble Henry the viii
in all welth, in all honour to
reigne ouer vs, to the setting
forth of Goddes honour, to the
spreading abroad of his glory, to
the magnifying of his name in
all places, long to preferue my
Lord to the furtheraunce of the
same. Finally, that yee may bee
deceyred of his Lordships qualities
and vertues, as well as of hys
honour and worldly digni-
tie. And thus our Lord
send you euer wel
to fare.

¶ An Introduction
to vvifedome.

Truie and verie wifedom is, corrupt affection set aside, truly to iudge of thynges, and that we esteeme euerie thing to be as it is neyther coueting the vile, as though they were precious, neyther refusinge precious, as though they were of no price: no: geuing dyspayse to thynges wo:thy prayse, ne yet commending thynges wo:thy discommendeaciō. For fro this spring, all errour reneth into mens minde.

There is nothing more hurtfull to mans life, than this corrupte iudgement, this I saye, where

to vvifedome.

where euery thing is not esteē
ned as it ought to bee, and at
such price, as it is worth.

The opinions and common
persuasions of the people are
pernicious; bycause for y^e most
parte they iudge of al thynges
most fondly.

Cartes the vulgar people is
greate schoole Maister of
greate errours.

There is nothing that lues
ought to sake for with more
studie, thā to bring him y^e ge
neth him self to knowledge &
wisedome, from the iudgmēt
of the rude multitude.

First let him suspect as ma
ny thynges, as the multitude,
with greate assent & consent.

W. J. doth

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both approue, vntill he hath
examined the after those me-
rule, which maketh vertue
measure to trie al mattiers by

Let euery man, euen fro his
chyldehode, vse to haue ryght
opinions of all thinges, which
shall grow and encrease, like
as his age doth.

Let euery mā desire vpright
thinges, & flee the croked: choose
the good, and refuse the euill
this vse & custome shall turne
well doing almost into na-
ture, & so work, that none but
such as are compelled, & such as
are in strife, found the weaker,
shall be brought to do euill.

The best kinde of life is (as
soone as thou canst) to be chosen

Cu

to vvifedome.

Custome shal make this, as it
is beste for thee, so within a
short space, to be most pleasāt.
All the rest of our lyfe han-
geth vpon our bzinginge vpon
than wee be children.

Wherfoze the first grice, y
men clime vnto wisdome by,
is that y so many aũcient wri-
ters spake of, Seipsum nosce.
Euery mā to know him selfe.

A deuision of suche things, as
are pteignyng vnto men.

MAn is constituted & made
of body and mynde : the
body wee haue of the earth, &
those elementes that wee see &
tounge, like vnto the bodies
of beastes.

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The mind we haue geuē be
from heauē, like vnto angels
like to God him selfe: by this
parte man is esteemed man,
as great wise mē thinke, they
alone are to be taken for mē
that in this haue theyr iust
porcion.

There be in the body, as be
lōging vnto it, beautie, helth,
integritie of mēbres, strength,
lightnes, delectaciō, and their
cōtraries as defozmitie, sick
nes, lacke of limmes, weake
nes, sloth, sorowe, & other, as
well cōmodities of the bodie,
as incōmodities of the mind
as learning & vertue, & their
contraries, rudenesse & vice.

There bee certayne things

to wisedome.

not geuē to al men, but cha-
nging to a fewe, & these bee cal-
led thinges, Extra hominem,
besides the nature of man, as
riches power nobilitie honour
dignitie glozy fauour, & theyr
cōtraries, pauertie, nēdinesse
ignobilitie, vyle estimation,
shame obscurenesse, hatred.

¶ A deuision of thynges
and their price.

THe Quēne and princesse
of all thinges most highest,
is vertue, vnto whome all o-
ther serue, as handmaydes
theyr maistresses, yf they do
as by dutie they are bounden,
I call vertue a reuerēt loue to-
wardes God and man, a right
B.iii. ser.

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seruice and woꝛshippinge of
God, a right loue toward ma-
loue I say not ending in woꝛ-
des, but toynded with an earnest
will to do good. Other thyn-
ges, if they bee referred to this
vertue, & is, if they be sought,
kept, and spent for his sake:
& at his commaundemēt, they
cānot seme euil. Neither they
that call riches, and other thin-
ges lyke gods, thought so of
them, as now the rude people
do, & which hath so corrupted
the true and native significati-
ons of thinges, that many of
them haue lost their right esti-
macion, & are changed by set-
tynge. For we must vnder-
stand where, whan and howe
farre

to vvifedome.

Farre these things bee good.

Wise may not esteeme riches
aboue theyr value, or iudge,
that pzeious stones, metals,
royall places, or gorgeous im-
plemēts of house, are richesse,
or they riche, that haue these:
but rather richesse is, not to
wante suche things, as are ne-
cessaryly required to māns life

Wise glozie, is to be well
spoken of, for vertues sake.

Wise honour is to bee had
in veneration for some greate
vertue.

The grace that mē obteyne
of Princes or other people,
shuld be fauour boyn to them
for their amiable vertues and
qualities, loue worthy.

B.iiii.

Di.

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Dignité is eyther a ryght
opinion, whiche one man hat
of an other for vertues sake
or els a certayn beauty of soules
inwarde vertue, outwardly
ly exprested befoze mens eyes
: power & reigne is, to haue
many, whome thou maist su
cour and ayde in ryght and be
nettie.

He is to bee reckoned noble
that is knowen by some exce
lent acte, to be noble, or els
meth of an ancient stocke,
sheweth him selfe to be in be
tus and woorthie qualitees li
vnto his parentes.

A right gentilmā is he, wh
nature hath facioned & set
it were in a stāding for the

cepp

to vvisedome.

gypte of vertue.

Health is a temperate habitude of the body, whereby the mind both kepeth hir strength and exerciseth hir power.

Beautie standeth in such liamentes, shape, and portraiture of the body, as do shewe a beautifull minde to dwell therein.

Strength and ballanntnesse is, to suffice and accomplishe exercises of vertue without wearinesse.

Pleasure is a pure, sounde, whole, & cōtinuall delectaciō, which is taken onely of those thyngs that belonge vnto the minde.

If a man do discusse and rea

B. v.

son

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son these thinges afoze reher
sed, otherwyle, y is after th
mynde and iudgemente of th
ignoꝛant people, he shall find
thē, to be thyngs vnmeete fo
men, thynges bayne, and al
verie hurtfull.

¶ First, all outward thinges
be either referred vnto y body
oꝛ to the minde, as richesse ar
to the maintenāce of our life
honour to beare witnessse o
our vertue, and well doying.

The body it selfe is no thing
els but a couerture, & a thing
bound to serue y soule, where
vnto both nature, reason, and
comlines, commaund the sayd
body to be subiecte as a thyng
byute, to y that dieth neuer.

to vvifedome,

thyng earthly, to that that
hath a porcion of diuine Pa-
re in it.

Furthermoze, learnynge is
ought for, and lodged in the
mynd for this intent, that we
may therby both know sin, &
eschue the same, & know ver-
ue, and atteme to it.

If learning do not this in
him that hath it, she leaneth
in whole vnto vne.

What other thing is our life
but a certain peregrinaciō, be-
set on euery side, with so many
dangerous chaunces, that the
end therof, is euery houre han-
ging ouer it, which ofte times
alleth vpon moſte light occasi-
ons: Wherfor it is a great fol-

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ly to do any thinge y^e is fou
o^r filthy, for the loue of vni
taine life, as who shoulde say
thou were suer to liue long
after thy naughtie doing.

As it is in a iourney, so it
in mans life, the lighter & le
burdeine a mā carrieth, the ea
sier & plesanter his iorney is
Moreover, the nature of man
is such, and so ordeyned, that
it needeth very fewe thynges
In so much, that if a mā wy
more nerely behold this thing
doubteles he cā not but bitter
ly condemne theim, as madde
folke, which so greedily and
carefully accumulate goodde
vpon goodes, where as so lit
suffiseth: His saying was pro
ty an

to vvifedome.

and quick, that thus erpzeſ
to rycheſſe. Sunt breuis vite lō
in viaticū, that is: They are
reate and longe purueſtance
a littell and ſhozte life.

Wherefoze richelle, poſſeſſi
ons, and apparell ought to bee
eſeared only foꝛ our neceſſa
uſe, which uſe is not holpe
by vnmeaſurable richelle, but
rather oppreſſed, as ſhippes
ouerladen with twō great a
weight.

Gold it ſelf, if y^e uſe it not,
ffereth very little frō clare,
ſaying that the cuſtodie therof
both put thee to moze vnequiet
eſſe, cauſing thee, by reaſō the
wynd is only ſette thereon, to
eglece ſuch things as ought
aboue

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aboue al other, to be regarded

Money bringeth me into
kinde of idolatrie, as ofte
for it those other thinges are
set aside, I meane godly reue-
rence & cleannesse, whiche are
the great, chief, & first in na-
ture. I lette passe, how many
deceytes, gynes, & traynes
are layde for riches, howe ma-
ny & sondry wayes they come
to nought, and into howe ma-
ny byces they, whan they ta-
ry, dzine menne, dzawe men
drowne men,

What other thing is gay
parell, but instrumentes to
strike vp a daunce for pride.

Necessitie first inuented the
profitable garment, Riot and
Riches

to vvisedome.

richesse founde the pzeious,
to which Vanitie facioned vnto
e a r tricke, Great contenciō is
a varietee of apparell, which
uath taught men many super-
anous and hurtefull thinges,
na reason that they seeke to be
anoured even fo2 that, which
naynly declareth they2 infir-
natie, folly, and weakenesse.
Hereby it cōmeth to passe,
at this part of riches, go2gi-
tals buildinges, goodly house-
en lde stufte, pzeious stones,
other riche oznamentes, be
out rather fo2 a bzagge, and
s to serue other mēs eyes, than
e. the vse & profite of those
that possesse them.

What other thing is nobili-
tē now

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for now but a chaunce, to be
borne of this or that gentile
blood, and an opinion grafed
vpon the foolishnesse of rude
and vnlearned people, which
fentymes is gotten by robb
rie and lyke wayes.

True and perfecte nobilitie
springeth of vertue, where
it is greate marvaile for a
man, to craue of his parentes
being naught him selfe, dis
noyning their noble aces with
his leaue doynges.

Truely we be all made of li
elementes, & haue al one Co
Father to vs all, yet to co
temne & birth or stocke of a
man, is vnder a colour to a
proue god, which is thanto

to vvisedome.

of every mans nativitee.
What other thing is power,
than a faire cūbzance, wherein
man knowe, what troubles
cares lie hidden, how great
sea of evils euerie day over-
cometh the small sweetenelle of
it, there is no man so ambici-
ous, no mā so greedy of honoꝝ,
but he would flie it, as a grie-
vous miserie., he would as the
king sayed, not stoupe to take
up a diademe, if it laye before
him on the grounde.

How odious a thing is it to
gouverne evil men: how much
more, if thou be evil thy selfe?

Honour, if it springe not of
vertue, is falsely geuen and
wrongefully taken, neither is

C.ii

can

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can fully deliue thee, where
thy conscience denieth thee
serue it. Agayne, if it doe
rise of vertue, vertue teacheth
thee to refuse it. For y^e ought
not to bee called o^r taken for
vertue, which is done for de
sire of honour. Honour must
follow wel doynge, & is not to
be craved of the well doers.

How can dignities be called
dignities, o^r worthines, when
they chaunce to most vnworthie
persons, gotten by deceyfe, by
craving for money, and such
other naughty means, in espe
cial where they be geue by the
arbitriment of the rude mul
tude, a beast of many heades
which doeth nothing as rea
son

to vvifedome.

son and right iudgemēt wold.
And what other thing is glozy
thā as he sayd, a vayne blast,
that filleth soles eares? And
as honour and dignifēe, ar ra-
ther in him that giueth theim,
than in him, that is the recey-
uour so glozie bringeth littell
to nothinge to him, that it is
geuē vnto. Certes they bothe
are vncertaine, wandering &
sone gone, very lyke vnto the
multitude their parent, which
in the space of a daye, highly
praiseth, & depely dispraiseth
the same mā. Wee se therfoze
that honour commonly fastest
leeth from him, that moſte se-
eth it, and goeth to the, that
least regard it, agreyng in this
C.ii. point

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point with the nature and condition of the variable people, which oftentimes flee from him who they ought soonest to follow. I neede not to say, that this honour and dignitie arise of causes sometime foolish, sometime very naughty. Oftentimes he cometh by apace, can play well at tennis, oftentimes he wareth honozable, that leaureth honestie, spending his patrimonie vppon iunkettes, minstrels, and scoffers.

But warre, that is to saye robbetrie without punishment is a greate auuncer of men to honour, suche is the madness of foolish people.

Let every mā descend downe into

to vvifedome,

into him selfe, and there secret-
ly think well vpon this mat-
tier & than he shall finde, how
littell cometh to him, by fame,
rumours, by woꝛship, by such
honours, as the people giueth
him, wherein many now
much gloꝛy.

What differēce is betwē
the highest king that is, & the
lowest slaue, whā they be both
asleape?

What is beautie in the bo-
dy? truely a well coloured
skin, if y inward parties could
be seene, what filthinesse shold
be espied, euē in the most beau-
tifull body?

The fairest body is nothing
els but a dunghille covered in

C.iii. white

Introduction

white and purple.

What doeth beautie or pretie feature of body auayle, if the mind be vnclean? if there be, as the greke wyter sayeth: In hospitio pulchro, hospes deformis, that is to say, a foule geast in a fayre hostrie.

For what pourpose serueth strength of body, when thyngs mooste greatest, and metest for man, be not gottē by strength of bodie, but by the gistes of witte. Our strength, be it neuer so greate, can in no wise be equal with strength of a Bul, or an Elephant, it is reason, it is witte, it is policie, wherby we overcome them.

I let passe, I neede tel no more that

to vvisedome.

that beautie, strength, abilitie,
and other gistes of the bodye,
shortely vanishe away, euē as
floures.

And ares, a smal feuer alone
bringeth oftentymes a very
stronge champpyon to deathes
dore, and soone shaketh away
his fresh colour, his beautie,
and his strength.

And although sicknesse, or
other mischaunce come not to
them, yet all they of necessitie
thzough age, which euē cre-
peth on, must needes decay.

No mā therfoze of right cā
counte such outward things,
as so sodeynly departe away
from him, to other men, to be
his, no man can reckon things

C.iiii.

of

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of the body, to bee his, which
flie away so faste, and so soon
departe.

What wil ye now say, when
those thinges, which so many
men do highly desire, be occa-
sions of great vices, as of in so-
lēt arrogācie, of luskishnesse,
of fiercenesse, of enuie, of priuy
hatrede, of strife, of debate, of
battayle, murder, and man-
slaughter?

The delectacion of the body
is vile & beaſtly, as the body
it selfe is, and beaſtes be moze
oftener moued, & haue moze
pleasure, and longer also than
men, the whiche pleasure not
onely ouerwhelmeth þe body
with many diseases, bringing
greate

to vvifedome.

create damage & losse of goods
es, but also woundeth the
minde with sorrowfull repen-
tance, and dulleth the witte,
which is much extenuated, a-
tated, and broken thzough the
elicate cherishing of y body.
Finally there foloweth irke-
somnesse of it selfe, and hatred
of all vertue.

It it not lawfull for any mā
to vse suche pleasures openly.
for as they much misbecome
the noblenesse of mans mind:
there is there none so far paste al
prace, but hee basheth to vse
them in ptesence of many wit-
nesses. Not because they ingē-
der ignomity and shame, such
as vse the, are dziven to sake

C.v. Darke

Introduction

darkenesse & secrete corners.

And furthermoze these flein
shozte and soone passinge plea
sures, may neither, bi any me
nes be reteyned & kepte, ney
ther yet come they pure, bu
ar w some bitternesse inter
mingled. Therfoz iudge not
after h consent of the comm
people, h greatest euell to be
pouertæ, ignobilite, impzison
mēt, nakednes, worldly sham
deformite of body, sickenesse
& imbecillite, but rather thin
bices, and their affinitæes, &
folishenesse, ignozancie, am
sed dulnesse, & lacke of bzain
the greattest euils: and they
cōtraries, knowledge, quick
nesse of witte, and sobzietæ
mind

to vvifedome]

inde to be greate wvrtues,
If thou haue either gistes of
fortune o2 of bodie, they shall
much profite thee, if thou be-
stow theim vertuously, but if
they helpe to set out vice, they
must needs do thee much hurt.
If thou haue neither the one
o2 the other,, seke theim not
with the losse of honestie, for
that were euen to bye a lyttel
day, with a greate somme of
golde: o2 to chaunge belthe, for
a full sickenesse.

There ca be no greater ban-
e to the soule, than is the
increase of godlines, no great-
er gaynes to the body, tha to
know how to vse the state pre-
sent, and to be content with it
how

Introduction

how simple so euer it be.

And al be it we ought to
nothing, to the intēt, that
wold mē shuld tickle vs wi
fond preises, yet we must
bour, to kēpe our good nam
alwaies vnspotted, for the r
garde therof kēpeth vs ofte
mes frō much naughtiness
and also is a good example
furre other to well doyng.

And hereof cometh y oulde
precepte of greate wise men:

Thou shalt none euil do, nor
any thing that longeth therto
If we can not atteyne to thi
wel, wee must be cōtent, tha
in our cōscience, wee feeles ou
selues boyde of secret grudges
and vnquietnesse. For what
- men

of vvifedome.

mens iudgements be so cor-
rupte, that they counte vertue
be vice, than we must be cō-
tent, that God alone approue
our inward and outwarde ac-
tions, though menne alowe ner
other.

It is easie to tourne eyther
the incōmodities of the body,
or mischauntes of fortune to
our profit, & of evils to make
them good, if thou suffer the same
patiently, & the lesse that they
trouble thee, the moze endeou-
erest to folowe Vertue. Ver-
tues oftentimes haue been erce-
dingly encreased by hurtes
of body, and losse
of goodes.

Introduction ¶ Of the bodie.

And for as much as
this our pilgrimage, to
beare a soule inclosed
within our body, greates trea-
sure in brittle vessels, we may
not utterly refuse and cast
away all regarde and respect
to the body. Yet we must
entreate & ordeine the same, that
it may not take it self, to be
maister or a fellow, but rather
a seruaunt, and that Bodie
not fed for his owne sake, but
for Soules sake.

The more cherishing that
carkes hath, the lesse is the
soule looked vpon, the more deli-
cately the body is handled: the
more

to vvifedome.

Boze stubornely it wzaſſelett
ainſt the mynde and doeth
ſte it of, as an boze to well
erifhed, vſeth to caſte his ry
r. The heany burdoin of the
dy, ſoze oppzeſſeth the mind
neſſe, and ouermuch cheri
ing of the belly, diminifheth
d bulleth the quickeneſſe of
itte.

Meate, ſlepe, al maner of ex
ciſe. & all the whole gouer
ance of the body muſt be vſed
the health therof, and muſt
ot be ſet vpon pleaſure and
elicacie. Thus it may the bet
r ſerne the minde, and not
are wantō, thzough to much
amparyng: noz yet fall in de
ye, ſoz lacke of ſtrengthe,
not

Introduction

not nourished.

There is nothing, y^e doe
so much debilitate the liue
power, the quicke vigour of
mynde, & also the strength
the body, as doeth voluptue
nesse, soz as al the strengthe
the body & mynde is estab
shed, and made galliarde w
exercise, & moderate labou
so by idelnesse & wanton pla
sures, their powers are wea
ned, their strēgths ware fa
and fall away.

Cleane keepyng of y^e bod
belicate nicenesse of meates
drinks laied aparte, doth gr
ly both mainteyn y^e health
the body, and much comfort
witte,

The

to vvifedome.

Thou shalt walhe thy handes & thy face ofte times with colde water, and dzie them againe with a fayze towell.

Thou shalt ofte clense those places of the body, oute of the which filthinesse cometh from thy inwarde parties: as thy head, thy eares, thy noſethyls, thy eyes, thy arme hokes, and thy other ſecrete places, what nature hideth, and honeſtie ſcace would haue named.

Let thy fexte be kept cleane and warme.

Among all the partes of thy body, kepe the nape of thy neck from colde.

Eate not by & by, after thou ſeſt, eat littel befoze dinner,

D.i. break

Introduction

Breakfast is gyuen to swage
the gnawing and complaint
of a yong stomacke, or to com-
forte nature, and not to fill the
belly: therfore iii. or iiii. mo-
sels of bread be sufficiēt, with-
out any drinke, or with a litle
and that very smal. For such
is no lesse holsome vnto the
wit than to the body.

Accustome thy self at dinne
and supper, to feede but of one
maner of meate, and if thy su-
stenance wil suffre thee, let it be
such, as is most holsome, fine
and of leaste grossenesse. Eat
but of one, though there be ma-
ny dishes: And if thou be at
thine own table, suffre not ma-
ny to come bypon it. Varietie

to vvisedome.

rag of meates is very hurtfull,
ate et the diuersite of sauces is
com much worse.

th Cleane & pure diete, agreea-
no le to tēperate and chaſte min-
vith es, is a great ſauer in a houſe
te holde, and that alone ſheweth
ch s, how fewe things we haue
th eede of.

ne Let vs doe no notable offēce
om yther in hope of lūker, o2 in
ſu truſt therby to replenish the our
be ealies with deinte delicacies,
no and farre ſought bribes.

at We ſhall do wel, if we not
m nely content our ſelves with
e much thyngs, as we haue, but
m alſo do departe with ſome of
et hem, to ſuch as haue neede of
reliefe,

D. ii.

Our

Introduction

Our Lord him selfe getteth
vs an example of this, which
after he had fested a multitude
of people, suffered not such
bread and fishe as was left
to be losse.

Nature teacheth vs thynges
necessary, which be but few, &
sone prepared : solisthenesse
hath inuented things superfluo-
us, which are without nūber
& hard to come by. If thou giue
necessaries vnto nature, she
is delited and made stronge as
with thinges fitte for hir, but
if thou giue hir superfluous,
she is weakened and afflicted
as with gobbettes, not agree-
inge vnto hir dirt.

As necessaries do not suffi-
fice,

to vvisedome.

Ice, wher foolishenes craueth,
so superfluous things ouer,
whelm rather than satisfie,
wher appetites are to be serued

Thy drinke shall be that na-
turall lyquour, prepared of
God indifferently to al liuyng
creatures, which is pure and
cleane water, or els single
bere, or wyne alayde with the
cayd water.

There is nothing that can
more hurt the bodies of yong
men, than hot meates and hot
drinks, for they inflame the y-
livers, and sette on fier ther-
entrailes: And hereby mens
minds are made hotte, angry,
proude, impudent, & at length
so caried with rashenesse, that

D.iii. like

Introduction

lyke as they were made, they
seke to accomplishe al their lu
stes, be they neuer so filthy.

Dynke not after supper, o
if thys moue thee, take some
mayst o2 colde thing, o2 a lit
tell quantite of dynke, and
that of the smallest.

Betwene that & thy goyn
to bedde, let it be at the least
halfe an houre.

Whē you wyl refreshe your
mynde, with any pastāce, looke
you consider, how shorte tyme
is genen to māns life, thinke
vnlawful to spend this tyme
in games, in feasting, o2 in any
other chyltische toyes, folies,
ye right name them.

The course of our life is but
shorte

to vvifedome.

Hoſte, I ſay although it were
euery whit beſtowed in dec-
king and adorning the minde.

Think not, that we be made
of god, to gaminge, to trifles,
but rather ſent, to be occupied
in ſage mattiers, as to attaine
vnto moderacion, modeſtey,
temperaunce, religion, and all
other kindes of vertue.

Heale not y ſickneſſe of your
body, with diſeaſes of minde.
Better it is, that that be ſicke,
than this not whole.

Exerciſes of bodie ſhall not
be to great, but vſed with a con-
ſtayne regard of health, wherein
we muſt ſolow the counſels of
experte and cunning philoſo-
phers, ſo farre as they ſhall not

D. liii. tran-

Introduction

transcende the limittes of honestie neither bid vs do any filthy thing against gods lawe.

Also in pastimes and refreshinge of the minde, see there be some remembrance of vertue alway.

Banish all arrogancie contentenciō, quarellings, enuy and couetousnesse: for what reason; rather foolishnes is it, to inquiete thy mind, whyles thou studieth, to delite it: you doe as wisely as they y putte gaule into that honie, whiche they would haue most swætest.

Slepe must be takē as a certayne medicine, and so much only, as is sufficiēt to refresh the body for immoderate slepe
b2yn

to vvifedome.

yngeth the body to many
ortefull humours, and much
ndereth the quickeneste of
e minde.

The tyme that is spent in
epe, is scarce to bee counted
y parte of life. Vita enim vi-
lia est. Life is a wateche or a
waking.

Of the minde.

Here be two partes in the
soule, thone that vnderstan-
th remembzeth and faue-
th thinges as they are, vsing
ason, iudgement, and witte,
d is called Mens, that is the
ynde, the super. or parte, by
hich alone we are known
be men, made like vnto
D.v. God,

Introduction

God, farre passing all other
ning creatures.

The other part, which is
led will, is boyde of reason
brute, fier, cruell, moze like
a beaste, than a man, where
dwelleth these motions, whiche
be named eyther affections,
perturbacions, arrogancie,
wy, malice, ire, feare, soze
desire neuer satisfied, and bo
top. This is called the in
rior and viler parte, where
we litle or nothing do differ
from beastes, at the least, we
go farre from God, which
without all sickenes and
affections.

This is the order of nature
that wisdom governe al the

go

to vvifedome.

ber s, & that al creatures, which
is ee see, obey vnto man, & that
eal mā, the body be obedient to
lib e soule, and the soule vnto
ed.

er If any thng bzeake this or
ob r it offendeth.

ns. As it is therfoze a poynte of
ie, reason, that suche lewde per
ol uerbacions, as are afoze reher
ba d, shuld, rage rebell and take
n pon them the rule of the hole
re man, contemptuously despi
iff ng the auctorite of the mind,
b it is extreme foly for the
h ind, to bee slave vnto sence
fectiōs, & to serue at a becke,
e vile carkeys, neyther the
n ignitie of Nature, neyther
b e expresse law of God, any
c thing

D. 6

Introduction

thing regarded.

Wherefore, as strength of intelligence is geue to the minde to way euery thyng, and know what is good to be done and what to be leste vndone, so is wyll of so great power that there is nothyng in the mynde, but it is forced to obey wyll, if she stande at strife will yeld no parte of hir right to hir aduersarie.

Wytt is exercised with many and diuers seates, much shapened and instructed with long experiēces, of sundry mattiers wherby it may exactly know the natures and values of all thyngs, & so teache manne will, what is good to be folowed

to vvisedome.

and what contrarywise,
to bee eschued: suche craftes
must therfoze be shonned, that
fight against vertue, all crafts
that woꝝke by bayne conec-
tions, as palmestrie, pyzomācy,
romancie, hidzomancie, a-
strologie, wherin muche pesti-
lent vanitie lieth hidde, inuena-
ble of the deuill, our deceitfull
enemie: foꝛ they intreate and
professe those thynges, which
God hath reserued vnto him-
selfe alone, that is to saye,
the knowlage of thinges to
come. Wee may not seeke to
know the maicstee, & secretes
of God, beyng farre frō our
knowlage, and suche as God
wold not mā to medle withal.

De

Introduction

He that sercheth þ grratn
of goddes maieſte, ſhall be
pꝛeſſed & ouerwhelmed w
his exuperāt gloꝝy. Wherfo
Paule biddeth vs, to be no
ſer than it becommeth vs, b
moderately to be wiſe, ſayin
that he ſaw thynges not fo
ſpoken, that no man can vtte
Alſo Salomon ſaieth : Tho
ſhalte not inquire of thyng
aboue thy capacite, neyther
things aboue thy ſtrength, b
cōtent thy ſelf with the kno
ledge of thoſe, þ God hath c
manded thee: thinke alway
pon them, neuer being to cu
ous in ſerching of his wor
All artes inuented by the
well, muſt be reſuſed and fo

of vvifedome.

n of vs, with whom, as with
nemies of God, we may in
wise be cōuersant, o; haue
y thing to doe. It is not ex
cint fo; vs, to know the o
ions, either of philosophers
heretikes, contrary to our
ofession, least that subtil &
asty marchāt, the deuill, cast
at scrupulous doubt into
r hertes, which may much
te vs, and perchaunce bzing
into distraction.

Autho;rs that wryte wanton
wherby may spring occasi
of hurte, muste not be tou
ed, least any filthines re
ain in the mynde thorough
e reading of them.

Evil cōmynication oft co;
rupteth

Introduction

rupteth good maners.

Other erudicion is sincere and fruitfull, so that it be applied to his right marke, that is Vertue and well doynge.

There is a diuine knowledge geuen of god, wherein all treasures of science and wysedome are layed vp, & this is the very & true light of mans minde. All other learnynges, compared vnto this, be very darkness and childishe trifles.

Yet they be redde for this intent, that our light, by comparing of the one with the other, may shine & appere more brighte. Furthermore, yf we may see the sayed learnynges, & testimonies of menne agaynst them

to vvisedome,

ment, which cā litle better a-
ppear the diuine scripture, thā
more eyes can the brightnesse
of hys son. And wher as we shal
see such excellent vertues in
gentiles, we may wel be put
in remembzaunce, how much
becometh a trew discipule of
our maister chzist, which is by
reason he knoweth this light,
charged vpon no smal bond to
be accordingly vnto gods cō-
mādemēt. Besid those things
they giue vs much knowledge,
how we should liue here togy-
ther in this world, the experi-
ence wherof we lack oft times.
We be framed and fashioned
by these thre things, know-
ledge, Wytte, and Operacione,
C. i. and

Introduction

and the diligēce, which we
to the attēyning of them,
called Studie.

¶ It is quickened by ex-
cise, & Memory encreased
diligent tilling and occupi-
therof: delicate handling we-
keneth thē both: Good health
confirmeth and maketh them
strong: Idelnesse & dayly ex-
putteth thē to flight: Wise an
exercise setteth them at hand
and euer in a redinesse.

¶ Whether thou rede oꝝ be
any thing, do it with attent-
& effectiously, let not thy minde
wāder, but constrain it to
there, & to do y^e thing which
is in hand, and none other.

¶ If it goe a stray, oꝝ swarue

to vvifedome.

de, call it againe, as it were
with a litle bitt, defer al cogita
ons, that may bying the frō
at, that thou hast in hande,
eferre thē vntill some other
me, remēbzing with thy self
at thou læst both time and
bour, if thou be not attent
ō such things as thou doest
de and here.

Be not abashed to learn &
ke such things, as thou know
est not. forasmuch as noble
erkes, & great men, haue not
en ashamed thereof, but ra
er blush, by cause they art igno
ant, & not willing to learne.

Wost not thy selfe, to haue
nowledge of these thinges,
herin thou art ignorant, but

C.ii. rather

Introduction

rather inquire & lerne of such
persons, as thou doest sup-
pose, to vnderstande them.

If thou wilt be taken for
learned mā, endeavour thy self
y^e thou so be: for ther is none
other way more compendious
or nerer therunto. As thou
canst by none other means
more easily obteyne, to be estee-
med an honest mā, thā if thou
so be in very deed. Finally, la-
bour alway, to be enen such
one in deed, as thou desirest
to appere vnto me, elles thou
desirest it al in vayne.

Falſe things fainte and fa-
wey away by proceſſe of time, and
time ſtrengthneth the truth.

Simulacra laſteth not long.

Follow

to vvisedome.

Folow thy maister alwaies,
un not þ at any tyme befoze
him, beleue him, resist him not
Loue him, and take him as
thy Father, thinking any
thing what so euer he sayeth,
to be very true and sure.

Beware thou offend not in
that wherein thou beyng culpa
le, was twise or thrise resour
ned, sal not the fourthe tyme,
that thine amendement & re
formation may seme to haue
profited thee.

It becometh thee chiefly to
haue those thinges in remem
brance, y haue in times past de
spued thee, lest thou be in like
maner by the seduced agayne.
It is naturally geuen to all

C.iii.

men

Introduction

men to erre, but to no man
perseuere & continue therein
excepte he be vnwise, and a
ry naughty person.

Let me and vnderstand, that
there is no felice, wherby
he better, or more speedily in-
struct and taught, than by he-
ring, and as there is nothynge
more easy, than to here many
thinges, so there is nothynge
more profitable.

Here not light trifles, thinges
to be laught at, but rather
ernest wise, and weighty.

They be both learned with
like peyne & labour, all be it
commoditie, that riseth of the
one, is far vnlike the other.

Take not to speake many
wordes

to vvifedome.

wozds, to make a longe ann-
were, but rather le thou sped
by wozdes in time, and sette
ceim in their place.

Abioyne such cōpany to thee.
at dinner & supper, as can both
make thee mery with theyz
pleasaunt & learned cōmuni-
cation, and also make thee rise
sooner, than thou sattest down.
Suffer not such as be scof-
ers, smell feasts, folishe & fil-
thy talkers, triflers, bibbers,
thy & shamelesse lickers,
belly guttes, and such other,
note eyther by their wozds or
deeds, to cause leud laughter,
to sit at thy table, neither haue
thy delite in them, but rather
make thy pastime of suche, as

C. liii. can

Introduction

can with feate, witty, & learned talke, make thee merry. Kepe not only thy mouth from foule & impudent cōmunications, but also thine eares, being as a mā shuld say, windows to the mind, remembzng, ever shoulde sayinge of the Apostle. Naughty cōmunicacion, oft tims cozrupteth good maner. Geue deligēt eare, what euery man sayeth, whether it be at t̃table, or any other where so doying, thou shalt learne of the wyse to make thy selfe better, and of the foolishhe, to be moze ware & circumspect, following alwayes that that the wise approue, eschewing that the foolishhe commend. And

to vvisedome.

Thou perceyue any thing takē
of the wise sorte to be spoken
quickly, grauely, learnedly,
pittly, comely, beare it in
mynd, y thou maiest, whā thou
shalt haue occasiō, vse y same.

Thou shalt haue always at
hande a paper booke, wherein
thou shalt wzite such notable
things as thou redest thy self,
or hearest of other mē wo2th y
to be noted be it either feat sen
ce, or wo2d meet for familiar
speech, y thou mayest haue in a
redines whā tyme requireth.

Studie not so much to ga
ther wo2ds, as to vnderstand
the propre significacions of
them reherling & teching such
things, as thou hast redde or

E. v. herd,

Introduction

herd, partely to thy scholer
in latyn, partely in vulgar to
gue, to other vnlearned per
sons. Prouyding allway, that
thou do reherse & teach them
with no lesse grace than thou
hast herd & red y same befoze,
so; thus doying thou shalt ex
cise both thy wit & thy tongue.

Thy stile must also be exerce
sed, which is the beste maister
of cleane and eloquent spech.

Write, & write agayne, ma
kyng euery second day, or at
the least euery thyrdd day, an
epistle vnto som mā, that know
weth how to answer ther vnto
agayn. Now be it, thou shalt
shew it first vnto thy master,
ther to be reformed, befoze
thou

to vvifedome.

thou pꝛesume to send y same,
noting & bearing wel in mind
such faults as he shal coꝛrect, y
thou mayst not misse in them,
any like in time to come.

After meate, as whan thou
alt dyned oꝝ supꝛ, bꝛeath foꝝ a
space, befoꝛe thou go to thy stu
dy, and sit down in som place,
wher thou mayst talke & here
some pleasant communicaciō
or play at some suche game,
wherby thou mayst not chafe
or much cumber thy body.

After supper walke with
some mery company, y is lear
ned which may make the me
ter w his communicacion, &
whose words & sentēces thou
mayst with honesty folow.

Be.

Introduction

Betweene supper and be
drinke not in any wyse, for
there is nothing more pern
ous both to the body, the m
moze, and also the wit. Wh
foze, if thirst shall at any tyme
cōstrain thee to drinke, go
to rest vnder the space of halfe
an houre after at the least.

Thou shalt not neglecte thy
memory, nor suffre it to decaye
through ydelnesse: for it recei
seth aboue al thing, to be set
wozk, & increaseth not a little
therby. Exercise it therfoze da
ly with some worthy busines.

The moze oft thou committ
est things to his custodie, the
moze better & faithfuller wyse
he keepe the. And contraryly

to vvisedome.

the more felde, the more vn-
lusty thou shalt finde hir.

¶ When thou haste put any
thing to hir keeping, suffer it to
st in hir hands for a season,
and within a while after, re-
quire it of hir again, as a thing
st for a tyme in hir custodie.

If thou wilt learn any thing
perfectly, rede it with attentio
seuer of five tims ouer night,
so to bed, & when thou risest,
the next morning aske a reke-
ning of thy memory for y^e thing
thou diddest deliver to hir cu-
stodie, the eueryng befoze.

Thou must beware of surfeits,
of rawnes in the stomake,
specially of cold in thy neck.

As to much wine weak-
neth

Introduction

neeth the sinews in a man,
it killeth his memorie.

It should be very wel done
if thou woldest a littel before
thou goest to rest cal to thy
membzance, al such things as
thou hast seene redde, heard,
done all the day before.

And if thou hast behaved thy
self worthely to thy commenda-
cion, thou shouldest reioyce,
knowledge it to come of gods
purposing to continue in his
goodnes: on the other side,
thou haste doen any thing fil-
thily, outrageously, childishly,
slandely, worthy rebuke, forgo
not to ascribe it to thine owne
leudnesse, and to be soze, ther-
fore neuer willing to do any

to vvisedome.

ke trespasse agayne.

If thou haste heard oꝛ redde
y feate, graue, oꝛ godly sen
ence foꝛget it not.

And if thou haste seene any
mmendable thing, solow it;
nd thonne the contrary. Let
o day scap thee, but thou rede
ere oꝛ wꝛit somwhat, y may
crease either thy knowledge
y iudgement, oꝛ thy lꝑing.

When thou pꝛeparest thy
lf to bed, read oꝛ beare some
ing, woꝛthy memoꝛy, & let
be such, that thou dꝛeaming
it, maist take both pleasure
nd profit, that euen by night
ssions, thou mayst learne to
mend thy life.

There is no ende appointed
vnto

Introduction

unto the study of wisdom
this world, but it must be
ded together with life.

It becometh man to reher
these three things with him
all the time of his life, y is
say, how he may thinke w
say well, and do well.

All arrogancie must be sed
ded fro studies. For all th
that he knoweth, which is e
the best learned man a liue,
very littel or nothing, in co
parison of the infinite thing
which he is ignorant in.

The knowledge of man
felender, a merueylous l
thing, & y very obscure & v
certain: our minds being t
& bound in the prison of th
body

to vvifedome.

body, be oppzessed with great
darkenes, in so much y hard it
is, for our wits to enter euē in
to a mean knowledg of things
Furthermoze, Arrogancie
much encumbereth the profit
of studies, for many myghte
haue come to wisedom, if they
had not thought them selues
there all redy. *Admonitio in ad*
Also Contenciō, Emulaciō,
Backebityng, vayne desire of
glory must be eschewed. For
to solo to studies for this cause
in special y we may be their
help be deliuered frō the cruel
dominion of the sayed vices.
Nothing can be imagyned
more pleasant, than the know
ledge of many things, se we oz
F. i. none

Introduction

none moze fruitefull, than the
intelligence of Vertu.

Studies be of such efficacy
and strenght, that they tempo-
rize prosperitie, they mitigate ad-
uersitie, they kepe vnder the
fury and rash mocions of youth
they belite & comfort crooke
and painfull age, beyng with
vs at home: abrode, in publicke
and priuate businesse, whan we
are alone, whan we be accom-
panied, in idelnes, in labour
neuer absent, but alwayes ready
to helpe and ayde vs.

As Crudicio, is the righte
& mozte holisome feede of the
mynd, so is it a thing vnnecessary
that the body should haue
nourishment, the soule beyng

of vvifedome.

kept hūgry, frō whence spzin
geth out plēituoufly al delecta
tion & perfect pleasurs, and as
amōg these, ȳ one bzingeth in
an other, & those ȳ be p̄sent,
so renue them pass, so they ne
uer depart, ne make any man
wery, whā he hath most of.thē.

Of vertue and affection.

Vertue the moste hyghe
and excellent treasure, sur
mounting al worldly richesse,
is not geuen by man, but co
meth only from God. Where
foze we must desire it of God
with meke & humble herte.

The highest among all libe
rall artes, is that phylosophie,
which bzingeth remedie and
F.ii, health

Introduction

health for the great & painfull
diseases of the minde.

Much diligent labour is taken, to cherish the body, much more ought to be geuen to the soule, for as much as y diseases therof, be more priuy more greuous, & also more perillous.

These diseases be named, not without a cause, Sharpe stoymes, greuous tourments, scourges, bonds, and the furies of mans mynde, which bring with the much calamitie, and intollerable cozies, if they be suffered to reigne: and contrarily, most pleasaunt tranquillitie, if they be conquered & kept downe. And to y easie accomplishment of this, such documents

to vvisedom e.

met serue much, as haue been
of most excellēt wits for & fur-
theraūce of good life, & mainte-
naunce of maners prescribed.

This is the greate reward,
& the very fruite, that lerned
menne take of their longe and
painful study not to gather ma-
ny things for men to wonder
at, or els such as he him selfe
may crake of : but rather, to
haue gotten, wherby he may
helpe al men, & moſte chiefly
him selfe, & not to lette them
be, as in a bore of opntemen-
es, wher out is taken salues,
to help other mē, the bor ther-
with all, neuer a dele & better.

Chriſtē religion loketh for
nothing so much, as y a cleane

¶.iii. and a

Introduction

& a pure conscience may exhilarate the mind, & that affection being once staied & settled, it may be like vnto god and his aungels in continuall quietnesse, & tranquillitie of mind.

Remedies for such diseases be gotten, eyther of outward things, either of our selues, of God, or els of the lawe, and life of Christe.

The nature of things is such that as they be all vncertaine, short, changeable & vyle, the soule onely excepted, which is in deed very man, or at the least, the most precious part of man: so all other things translated from one to another, least men should call any thing their

to vvifedome.

thiers, besyde thier soule.

Let no mā think those thinges, which he hath in his possession, to be geuē him, but rather to be lēt him for a season.

Wherfoze it is great madnes to runne into any sinne, woz thy greuous punishment, for any woꝛldly trifles.

Let no mā auance him self bycause the giftes of fortune or of body, haue chaunced vnto him, seying all such trash shall shortly sadeth away: as beyng vncertayne, & not propre vnto vs. No no, as they be granted vs, so they shalbe required agayn at the vttermost, when death commeth, and oft times euen while we be alive.

F. iiii.

Prey

Introduction

Neither we ought to mourne
if that thing, which was lent
vs, & as a mā would say, geue
vs to keepe, be asked agayne,
but it rather becōmeth vs, to
render thāks, for bycause we
haue so lōg enjoyed the same.

It is to much unkindenes,
to think, if thou hadst a longe
season a benefite, that thou tak-
kest wrong, if it do not alway
continue. Thou doest rather
wrong, not to cōsider what thou
hast had, & how long, the ſtil to
think what thou hast not had,
or how long thou hast not had it.

Thou oughtest not, so much
to reioyse, when things taken
frō thy enemies, come to thee
or thy frendes: for such is the
speed

to vvifedome.

ed of foztune, & fuch doubt-
neffe is in all thinges, that
ter wayling oftentimes fe-
beth bayne mirth.

et not thy hert faile thee, al-
ugh foztune tourn hir face:
mery euentys do oftē ty-
s folow careful-moznings.
ow what cōdicion be our
ies in, what life cā we lōke
which be made of fo byle
byickle a mettall, our ly-
being with fo many pe-
besieged on enery fide?

nd although it ſeeme ſure
a time, yet it wil not long
ure. Therfoze, what haue
wherbpō we ſhuld (chiefly
uch vncertaintie of life) be
ominded, oꝝ fierce of herts

F. v.

And

Introduction

And soz as much as this life
none other thing but a certa
pilgrimage, wherby we stil
entring into an other life et
nal and seeing also, we nee
very fewe things, soz þ per
mance of þ said iourney, wh
hath this world wo2thy lon
suite? What sely, to seeke
things by payneful seruic
as we see tossed & toured
a moment hither and thithe

For what ende oz purpo
shold we serue our neuer sa
fied desire and appetite, wh
things to come be vncertayn
& we at this p2esent nede
ry fewe things.

He is a very free man, wh
desireth only those things,

be

to vvifedome.

in his own hands. On the
ther side, he a bondeman and
ue that both the contrarie.

Pow I pray you what other
ing is it to bee replenished
with the gifts of foxtune, thā
footmā to be cumbered with
iuers and many sardelles?

There is no man so dull, no
ch lacke wit, but he rather
epareth and sitteth him selfe
oꝝ the citie, where he purpo
eth to dwell, than still seketh
hinges foꝝ his iourney.

Sithens this our lyfe is of
nature dꝛouping and flæyng,
the moſte part therof and al
moſt, all is ſpent in perſurba
tion, in troubles, in fantaſies:
we cannot ſay we liue all the
while,

Introduction

while, that we be tossed w
affections, & in especial, wh
y feare of death troubleth
And wher as death may com
to vs, by an infinite sorte
waies, it is great soly, to fea
y it should come this way
that way: & seying that it sh
of necessitie come, wee may
not commit any greate m
chief oz wickednesse, to auoy
it, noz we ought to inourne
though it chaunce.

Dur life being oppressed wit
so many diuers miseries, wh
nede we to kepe it with such a
rietie: to set so much by it seim
also we go to an other, whic
is a lyfe euerlasting. Let vs
so order our selues, y we haue
rede

to vvifedome.

by passage to that life which
replenished with all good
s, full of ioy eternall, full of
irth everlastyng.

Our errors oppresse vs, ra
er than things theim selfe:
here as we oft times thinke
eim to be greate euils, y are
ne in deed, & great goods, y
truth are worth nought.

The nature, condicion, and
the value of thyngs be those,
which I haue reherſed in the
ginning: wherby it may be
ynly gatheres, y ther is no
ng fayre, nothing of price,
ally nothing to be accoun
ours, but onely vertue.

Where as deliberaciō is ta
we being in doubt to which
part

Introduction

part we may most incline
loue of our body, & the desir
of things here in this life, t
is to say, the loue of our se
is chiefe counsellour, and
that we altogether folowe.

This weakeneth the strenght
and manhod of our mynds,
much that nothyng can be
littell, but it is easely able
penetrate theym, nothyng
scender or smal, but it m
be able to disturbe them.

This blindeth the eyes of
mind: and whan affection
haue once gottē þe vpper
we flatter, we yelde, we ob
them, as our lordes & ruler

Thus we hold thinges w
tooth and nagle, that are al

to vvisedome.

om vs, as they were ours:
d if they be withdrauen frō
we lament, tourmenting
r selues, as though we had
eate losse.

We neglecte our owne, as
one of ours, and do shonne
ings profitable, as very hurt
ll to vs, embracing things
rtfull, as very profitable.

The harms of other folkes
me smal, but we thinke our
one, beyng nothing so great
theirs, intollerable: neither
tent with that we wish our
lues, noz yet pleased, if we
ight obteyne that that other
ē much desire. We like not
r selues, this world, the con
tion and estate thereof, doeth
not

Introduction

not satisfie vs we would haue
the natur of all thinges con-
sidered, such is the impacience,
groweth of deintie fantasie

What punishment may be
compared with these: trewel
the torments among damned
spirites be none other. The
soules the selues haue none o-
ther punishment, than y they be
tormented wth enuy, hatred & wroth

A man may see the counte-
naunce of the, that be inquie-
ted with these affections, how
variable, how carefull, how
panting, how cruel, how fear-
ful they be, and in like trade
be their minds racked & tor-
mented within them.

Angre, which is the sorest of
all other

to vvifedome.

al other perturbacions, and
pozt of all other becommeth
man, fo2 it tourneth his na-
ture into a cruell beaft, and al-
though euery trouble doeth ob-
scure and darkē the iudgemēt
of the minde, yet moſte of all
pze ouerwhelmth it with dark-
nes ſo ſoze, y it ſeeth neyther
truth, pzoſit no2 comlineſſe.

It eateth op the hert, and
pzinketh bp the holſom bloud
of the body, conſtrayning mā
to do that thing, wherof repen-
tance ſhortly enſueth.

How ſhamefull a chaunge
is there in y face, what ſodeine
tempeſts ariſe there, what bur-
ning eies, what ſnuffing of the
noſe, what greeninge of the
G. l. tēth,

Introduction

fæth, what somynge of the
mouth, what palenesse, what
flattynge of tong, finally, what
terrible & vncomely crynges
bee there in him, y is inflamed
with this fury? Truly such
some, which haue in their ang
gre beholdē thē self in a glasse,
haue not knowen them self.

The angry mā for his grim
countenance, his sharp wordes,
and cruell deedes, oft tymes
loseth much of his auctoritie,
much beneuolencie is taken
from him, his friends forsake
him, no man will mete him,
he is left al alone, al men hate
and abhorre him. Wherefore
great wise men neuer esche
wed thing moze, or cloked
thing

to vvisedome.

thing with greater diligence,
thā they dyd y^e, & the wo^rk^s
of y^e. An so much, that they
not only w^astteled agaynst
their own nature, but in spite
of hir bearde gaue hir the fall.

What is moze wo^rthy to be
sco^rned, thā so littel & so weak
an animall to rage and stee
by so greate & so fierce trage-
dies, fo^r vile trifles & things of
no valur: as some time fo^r the
gifts of the body, o^r of fo^rtune,
yea & somtime, wisely a gods
name, fo^r one littell wo^rd.

Thou shalt sone subdne an-
gre, if thou held & fasten this
thing in thy mynd, that is to
say: No iniurie to be done, ex-
cepte whan the minde taketh

G.ii. hurte,

Introduction

hurte, which no man can corrupt, but onely he that possesseth it, and that by defiling it with sinne.

We haue spoken hitherto of things coming frō mā to mā, we will now talke of higher mattiers, as coming of God. Now be it those things also be fore reherſed were of God: but those that follow, come somewhat more expreſſely and properly from him.

¶ Of Religion.

There could nothyng be geuen vnto mankynd, more greater or better than Religion, which is knowledge, loue, and veneration of the prince
and

to vvifedome.

and maker of the world.

God is so beneficiall to no
man as he is to thē, whom he
teacheth, how they shal truly
woꝛship him. Therfoze Dauid
the pzophete reberfeth this a-
mong the great gifts of God
shewed to y people of Israell:
Qui annūciat verbū suū Iacob.
sc. that is, which sheweth his
woꝛde vnto Iacob : his iustice
and iudgements to Israel. He
hath not so done to all na-
tions, noꝛ hath he opened his
iudgements vnto all men.

God is knowen by religiō, &
being knowen, he must needs
be beleued and woꝛshipped.

Onely god is pzince, maker, &
woꝛde of al things, which alone

G.iii.

is

Introduction

is able to do all things, & knoweth how to do all things.

This world is in manner as it were an house or a temple of god, which of nought is brought forth into this shape and ornament, y^e it now is in. Wherefore it hath receyued this name Cosmos among the grekes, & is called Mundus, of the Latines, which both are as much to say, as a comely ornament, a beautiful thing: which he so ruleth & governeth, y^e we may not lesse wonder at the conseruacion, than at the creation of it.

And lyke as in the house of a most prudent governour, nothing is done without his commaundement, so in this world

to vvisedome.

Is there nothing done, without
his will oꝛ bidding: the which
as he can all thyngs do, so he
knoweth how to do al things.

Angels, diuels, men, & bea-
stes, trees, flockes, and stenes,
the heauens, the elementes, &
to be shott, all things are go-
uerned by him, and obey him.

There is nothing made, no
thing y^e moueth, nothing that
chaunceth, nother flocke noꝛ
drawe, may be lefte from the
ground, neither flocke ne fe-
ther may flee further, than his
prescript oꝛ cōmaundemēt is.

In this law standeth the v-
niuersal world, neither is ther
in things any other chaunce,
fortune oꝛ lotte.

G.iiii.

He

Introduction

He doeth al things wth his equitie & wisdom, not withstāding by wayes to vs vnknown.

What so euer happeneth to any man, that same tourneth to his profit, if he be good : but not to profit of wretched money, or of worldly things transitory, but of eternal felicitie.

What so euer things therefore chaūce in this world, they must be patiently taken & allowed, as comming of god the autho^r, lest we in our fond affection and foolish judgement seme to condemne & improve the will of that most ryghteous & wyle gouverneur of all thinges God.

And because we be not able
to

to vvisedome.

to cōpasse, for what purpose he
doeth such things: We as chil
dren & ignozant, what is best
for vs, do lament that things
most hurtful, be not geuen vs,
taking the as most profitable:
on the other side, abhozring
things moſte profitable, as
most hurtful. In so much that
oft tymes our enemy cā wiſh
no moze hurt, than that we
may haue our own desires. And
ſeying we be dꝛowned in so
great darkenelle of ignozance,
gods wil is, that we auoyd all
that is blame woꝛthy, & cōmit
all the rest to his gouernance.

We must execute, whether
we wil or no, that thing, which
the gouernour of this so great
C. v. a woꝛk

Introduction

a work hath appointed vs to.
What madnesse is it therfor
rather to be drawen agaynst
our wil, with weeping & way-
lyng, then to be led merily and
willing to þe we are called to.

Truely every friend of God
wil gladly obey the lawes &
wyll of God his friend.

This is the chiefe maner of
louing god, as Christ sayeth:
you shal be my friends, if you
wil do that I command you.

¶ Of Christ.

The attonement and the re-
conciler of Mankind, with
God, & the authour of our sal-
uacion, is Iesus Christe, god
and man, the onely son of god
almighty

to vvifedome.

Almightie, whome the father
sent for the same purpose,
than it pleaseth him to take
vpon him selfe, which
had made him selfe, to his
owne great hinderance, an en-
emy vnto god.

There can be no greter hurt
than by sinne to be separated
from god, the fountaine of all
goodnesse, & to be tourned to
most hurtful miserie, to be ta-
ken from a most sweet life, and
left to a most bitter death.

For this purpose, among o-
ther things, Christe came, that
he might teach vs the true and
streight way wherein we might
steadfastly stand, and take our
journey to god ward; not swa-
uyng

Introduction

nyng frō it the bzeadeth of
hear. He hath shewed this way
both by wordes, and also by
example of his holy life.

Al humayne wisdomē com-
pared with Christs religiō, is
but durt and very foolishnes.

What soeuer graue, pruden-
t, wise, pure, holy or religious
thing is with admiraciō, with
exclamation, with clapping of
hands, in the booke of the gene-
titles red, cōmended, learned
by heart, praysed aboue & more
al this is found more purely,
more ryghtly, more openly,
more easily in our religion.

Perfect wisdom is to know
this Religion: to liue accor-
ding to it, is perfecte Vertue,

to vvifedome.

no man knowth it in very
ed, except he liue therafter.

Chyistes life witnesseth his
perfect humanitie, his myra-
cles declare & infinite power
of his deitie, his law sheweth
his heauenly wisdom: so that
of his perfecte goodnes of li-
ving, we haue exāple to folow
him, of his power and auctori-
te, strength to obey him: of his
wisdom, faith to beleue him.
Let his goodnes prouoke thee
to loue him, his maieſtie to
worship him, his wisdom to
beleue him.

If a man doe well consider
those things which Chyist com-
mandeth, he shall find all done
for our profit, in so much that
who

Introduction

Who so seeleth him selfe to be
leue rightly, shall perceyue it
to his owne great profit, good-
nesse, and comfort.

As there is nothing more ple-
asant to mā, than to be beleued,
so it is euē to god, for no man
can think well of him, to whom
he committeth him self, afray-
yed of hurt.

The foundation of our sal-
uacion is to beleue god, to be
father, and Iesus Chyiste his
only son, to be our law ma-
ker, and the holy ghost to be
bzeathed out of both, without
whō we do nothing, we thinke
nothing, that can profit vs.

The true woꝛshippinge of
god, is to clense and purify the
soules

to vvifedome.

oulc frō al diseases & vnclene
aults, & to be courned as nēere
to his ſimilitude as we may,
to that we be, as he himſelf is,
cleane and holy: & that we hate
no man, but rather ſtudy, by al
meanes to profit all men.

The more thou tranſpoſeſt
thy ſelf from things corporall
into thynges incorporeate, the
more godly life ſhalt thou lead
Thus ſhall it be brought to
paſſe, that God may acknow-
ledge our nature, as of kynne,
and lyke vnto him, and may
dwell in it, making it his true
right temple, much more ac-
ceptable to him, than churchis
made of lime and ſtone.

The temple of God is holy,
which

Introduction

which are you, as witnesse
saint Paule. So noble, so wo-
thy a guest, must wth al care,
ligēce, & tēdernes be reteyned.

He may not thzough & soule
strynge of sinnes, be dzyuen to
chaunge his lodgeyng.

Bodily woꝝks be vnsauery,
except they haue sauce frō the
herte.

I know, that & kasse God in
moſt ſecret part of thy herte,
as witnesse & iudge of all thy
thoughts, in ſo much & if thou
feare his pzeſence, thou wilt
not onely annoyd all naughtye-
nes outwardely, but alſo thou
wilt not ſuffre vnclean thoughtes
to enter into thy mynd.

Love towards god, ought to
be ſuch,

to vvifedome.

be such, that thou esteeme him
aboue all things, and that his
glozy & honour be derer vnto
thee, then all this life, all ho-
nour & commodities therof.

And as whan one frend re-
membzeth another, he is moued
with a friendly & honest ioy, so
let all diuine thinges seme
friendly vnto thee, y is moſte
acceptable & plesant, & be thou
cōuersant in the moſt gladly.

As oft as thou hearest God
named, see that a greater and a
moze excellēt thing strike thy
remembzance and mind, than
mans knowledge cā atteyn to.

Hearc the sayings, that bee
spoken of him, & of his saints,
not as thou hearest bayne fa-
bles,

V.i.

Introduction

bles, but with great admiration of mind.

Judge nothing rashely, nor pronounce thou any thyng of god, and his works, but thou do it with reuerence & feare.

It is wickednes toiest vpon holy things, or to vse y^e sayings of holy scripture as foolish toies & trifling tales and scoffings, even as a mā should spzinkle hurt in a medicine, adozned for recovery of health. But to apply it to filthy cōmunicaciō or baudy, is a thing abhominable, & in no wise to be suffered.

It becometh al things there to bee meruayled at, and to be receyued with woorthy reuerence into our hertes.

to vvifedome.

Be pzeſēt at reading & pzea-
ching of gods woꝝd, & all that
holy is: & vnderſtād, that what
ſo euer thou eyther ſeeſt oꝝ hea-
reſt there is moſt pure, moſt
holy & apperteineth vnto gods
mayeſtie, which as wee may
eaſily woꝝſhip and adoꝛe, ſo
we can comprehend it by no
means. So that thou maiſt al-
waies iudge moze higher thin-
gis to be hid in y^e diuine wiſe-
dome, thā the ſtrength of māſ
wit is able to aſpire vnto.

We reuerēce the ſayings of
wiſe men, ye although we do
not wel vnderſtand them, how
much moze than doeth it be-
ſeeme vs, to geue condigne re-
uerence vnto godly ſayings?

V.ii.

As

Introduction

As oft as thou hearest Iesus
Christ named, remembze thou
his inestimable loue toward
thee, & let the rehersall of his
name be vnto thee ful of swete
nesse and veneracion.

Whā thou hearest any title
or pꝛopze name giuen vnto
Christe, lift vp thy selfe vnto
the cōtemplacion therof, and
pꝛay vnto him, that he will
shewe him self, euē such a one
toward thee. As whā thou he
arest him called merciful make
or gentil, pꝛay that thou maist
pꝛoue him: the same vnto thee:
whē he is called almighty, de
sire that he may shew it, in the
making thee, of the most wret
ched sinner, a good liuer, of an
enemy,

to vvifedome.

enemy, his son of nothing, som
thyng: whan thou hearest him
called terrible, intrete him to
feare theim, of whom thou art
feared: ~~Al~~hã thou callest him
lord, loke thã thou serue him:
whan thou callest him father,
see thou loue him, and see thou
shew thy selfe a child, woꝛthy
to haue so noble a father.

There is nothing in all the
world, whose oziginal, whose
beginning, whose power and
vertue, if thou behold, but it
may giue the mattier, highly
to prayse hertely to woꝛship
god y^e authour of all together.

Begyn nothing, but thou
first call foꝛ the helpe of God.
Foꝛ God, in whose power are

v. iii.

all

Introduction

all things, geueth prosperous furtherance and finishing vnto such actes, as we doe begin in his name.

What so euer thou shalt go about, euer haue an eye to the ende thereof, and when thou hast taken good counsell, be not carefull, but put thy trust in him, in whose hand resteth the lucke of al things.

And holines remayneth in the secret parts of the hartes, labour therfore to vnderstand, what thou prayest, that thou maist lose no time in lippe labour. And when thou prayest: let thy harte, thy mynde, thy tongue, and all thy gesture agree together, y all thy whole action

to vvisedome.

adion may most excellently
agre in it selfe. Diuine scrip-
ture accurseth him, y doeth y
wozks of God negligently.

If it be shame for a minstrel
to sing one thing, and play an
other not consonant to y he sin-
geth, it is much more shame
for vs, to say one thing with
our mouth, & think an other in
our hart. Let our desires be so-
ber, & of such sort, as be wo-
thy to be asked, & meete to be
geuen of god, least our vnnext
and fond desires offend him.

When thou goest to meate,
remembze the infinite power of
God, which made all thing of
nought: remembze also his wis-
dom and benignitie, which sa-
ueth vs.

Ps. lxxxiii. A Reig

Introduction

Reigneth the same : & finally
call vnto mind, his mekenes,
& clemencie , whiche feedeth
yea his extreme ennemies .

Wonder & way , how great
a thing it is, to prepare diuers
and sufficiente vitayles, to so
many mouthes , as be in the
world. what a thing it is to co
serue al things, and kepe them
from distruction, whither they
fast bow, of their inclinacion.

No wisdom of man, no2 yet
of angel, were able in any wise
to perfourme this thinge, no
no2 yet once vnderstand how
it is brought to passe.

Seyng therfore, that thou li
nest of his gifts, consider what
cursed unkindnes, & what da
nable

to vvisedome.

nable rashnesse it is, to bee so bold, to sal at debate with him by whose benefit & wil, y haſt thy being, & lenger ſhouldeſt thou not be, if he would not.

At thy table, let all thyng be chaſt, pure, wiſe, holy, euen as he is, whoſe giſtes thou art now in hand with. Let al back byting, bitter words, fierce & cruell ſpeaking, be ſecluded from the table, where thou feleſt the incredible ſwetnes & clemēcy of god towards thee.

Wherefoze it is moze intollerable, y thou ſhouldeſt cōtamine y place w ſharpnes, & hated agaiſt they bꝛother, wher thou findeſt much fauour and gentill ſoſtneſſe toward thee.

H. v.

This

Introduction

This thing the Gentils wel perceiued, which for the same skil named al things, dedicate & belonging to the table, with names of pleasauntnesse and myyth, as feasts, iunkettes, & gaudes, where it was counted a greuous offence, any sad, heuie, or heynous thing, eyther to be done or sayd.

Sceyng therfoze thou haste God to thy gouernour, which is most in might, wisedome & liberalitie, putte away the inordinate regarde of thy selfe, wherein thou semeest, to mistrust his goodnes, & labour only, how y mayst please & contente him. It is a greate foolishnes, to say: or do any thing
amiss:

to vvifedome.

amiffe: a madnes to displeafe
hini: for the cōtentaciō of thy
table, from whom al nourish-
mēt's come: a madnesse, to get
his displeasure, of whō thou la-
bozeſt to obteyne a benefit: na-
mely for as much as the life is
not p̄ſerued by meat but by
the wil and pleasure of god: ac-
cordig to ̄ saying of scripture
Pot in bread onely liueth mā,
but in euery wōrd of God.

We haue by indenture of Je-
su Lord of all, in heauen and
earth, that they shal lacke no-
thing, which seeke accordingly
the kingdom of god, and right-
tuousnes allowed before him.

Seing therfore that God is
so bountifull towards thee, in
his

Introduction

his gifts, be not thou vnkind
to thy brother, accōpting him
no lesse to be the sonne of god,
than thou thy selfe : and that
god is no moze bound to thee,
than to him: & that he hath on-
ly made thee a minister of his
gifts, of whō next vnto God,
thy brother shuld aske reliefe.

Neither is there any thyng
moze truely geuen to Christ,
than that that is bestowed vpon
the poore.

Whā thou hast with meats
and drinke refreshed thy self,
consider whose prouidence &
power it is, to susteyne the
life with such thinges as thou
hast receyued, & giue thanks
therefoze to God, not as thou
wouldest

to vvisedome.

wouldest to him, which hath
prepared sustenance for thee,
with his money, but such than-
kes as are mete for him, which
hath made both thee, and also
the meate sustenting the life,
not by the strength of the sayd
meat, but by his diuine power
and inestimable goodnes.

At thy down lying and bry-
ling, remembre the benefites of
God, not onely towards thee,
but towards all mankinde:
yea and all the whole world.

Consider in what dangers mā
is, while he lieth like a dead car-
cas, hauing no power of him-
selfe. Wherefore Christe must
so much & more instantly be
sought vpon, & he may boughsall
to be,

Introduction

to defend vs silly wretches.

Hede ought to be take, y we
prouok not him to w2ath & an
ger, by any our sinne, seynge
is our keper, & our gouernour

Arme thy forehead and thy
breaſte with the ſigne of the
croſſe, and the ſecrete part of
thy hert with deuout pzaiſes,
and holy meditations.

And whan thou ſhalt goe to
thy bed, looke that thou thinke
euery day reſembleth the whole
lyfe of man, whom the night
ſucceedeth, and ſleepe a very ex
preſſe token of death.

We muſt therfore pray vnto
Chriſt, y he vouchesaſe, to be
with vs euer fauourable, both
in tyme of lyfe & death, & that
he vouch

to vvisedome.

he vouchsafe to grāt that to be
pleasant and quiete vnto vs.

We muste pray him, that
straung dreames feare vs not,
but that euē sleaping, we may
haue him in mynde: and that
refreshed with his cōfort, we
may rise merily in the morn-
ing remembryng his blessed
death, the pꝛice whereby he re-
deemed mankind.

Thou shalte keepe thy bedde
chast and pure, so that thy ene-
my, the authour and head of
all filthynesse, maye haue no
clayme ne right therin.

And with the signe of the
crosse, & inuocaciō of ꝑ name
of god, but specially thorough
holy thoughts, cogitacions,
and

Introduction

and stedfast purpose neuer after to offend, shalt thou bztue al y power of the sænd frō it.

Whā thou risest in the morning, cōmit thy self to Christ rendzing thanks vnto him, y he hath pzeserued thee y night through his help and tuicion, from the deceytes and enuie of that cruell ennemy.

As thou haste first slept the night time, and art now risen againe: so remembze y our bodies shall first slepe by death, and after be restozed to life by chzist, whā he shal appere & come to iudge both quick & dead

Beseech him, that it may be his will, & that he cause thee to spend the day folowing in his service,

to vvifedome.

seruice, so that thou maist no
ther hurt, no2 yet be hurt of
any man, and that thou so com
passed on euery side, and defen
ded with ch2istian godlynesse,
mayst safely escape the nettes
and snares, which the deuill
most deceitfull enemy, neuer
ceaseth to lay so2 mankynde.

Worship Mary the blessed
mother of god, and other holy
saints, the déers beloued frin
des of Ch2ist, dwelling with
him in life euerlasting.

Reade & here ofte times the
life & actes of them, that thou
maist folow the same.

Let thy thought & repo2te of
thē be, not as of men, but as of
persons, y by y goodnes of god

A.i.

hane

Introduction

haue transcended all nature,
humaine excellency, and now
high consoyned with God.

Where as there is so greate
likenes of men, both in body &
mind, they being al brought in
to this world by one right
title, made and appointed to a
certaine communio and socie-
tie of life, to the p2seruacion
wherof, nature hath p2oclay-
med this lawe: Let no man to
an other do, that that he wold
not haue done to him selfe.

He y restored nature decay-
ed hath p2ofessed this one doc-
trine to be his, but yet exp2re-
sing the same moze at large, &
setting it out moze plainly, so
to make the nature of mā per-
fect

to vvifedome.

fect in enery cōditiō, & as like
vnto god as it may be, he com-
maūded vs, not onely to loue
one an other, but also to loue
our enemies, that we may be
like the father of beaue, which
sincerly loued his enemies, as
he declareth by his great bene-
fites shewed vnto them.

And how is it to be marked
that the nature of mā is such,
that we would them to be our
frinds, whome we our selues
can in no wise loue.

¶ Of Charitee.

THIS moſte wyſe maiſter &
guyde of our life, bath ge-
uen vs this one document, to
rule our lyfe by, that is, to
I. ii. loue

Introduction

loue one an nother: knowing
that by this onely rule, we
might lead a blessed life, with-
out heede of any moe lawes.

There is not a moze blessed
thing thā to loue. And therefore
god & his angels be most bles-
sed, as they that loue al things

Nothing is moze wretched,
thā to hate, by þ which affect,
þ deuels be most miserable.

Trew loue weieth al a like:
where true loue reygneeth, no
man seketh pferment, no mā
stealeth frō his well beloued,
accompting all such thinges,
to be with him selfe, which are
with his friend.

Loue cōtendeth not with his
dere brother, no, thinketh not
that

to vvifedome,

that he doeth him any iniurie
at any time, & therfoze he ney-
ther remembreth displeasure, ne
enuieth him, because he loueth
him: no mā reioyseth in y mis-
fortunes of his friend, neyther
is græued at his prosperitie,
but cōtrariwise he ioieth with
them y reioyce, that wepeth wth
them that weepe, accoꝝding to
the saying of the Apostle. And
this doeth he not faintly, but
with al his herte, foꝝ as much
as he esteemeth those thinges,
which appertayne to him, wh^o
he loueth, as his owne.

The molste sure sound, and
true example of this maner of
lyuing are the acts of Chꝛist,
set befoze our eyes.

Introduction

For the sonne of God came down from heauen, to teach vs the right way of liuing, not onely in word, but also by example of life that we might our herts being illuminate by that his cleere sonne beame of veritie discern the truth of euery thing.

First he being exercised in all kinds of paciencie, what moderacio of mind did he shew, notwithstanding his infinite power & might: & albeit he was assaulted with so many greivous iniuries, yet neuer gaue he any euill worde agayn, teaching al onely the way of God, and abhoring the contrarie.

He suffered him selfe to be bound,

to yvifedome.

bold, which might have over-
turned the whole world with
a becke. How pacietly suffered
he his false accusers.

Finally, he so behaved him-
selfe, that no man might per-
ceyue, he had any power, but
all onely to helpe other.

The king & lord of al by whō
the Father made this world,
how lowly suffered he him self
to be made equal with y vilest
sorte of men, having nother
house for himself, noz sustenan-
ce for his beloued ministers.

The maker & governour of
nature, was partaker, & felt
al the miseries of the same: he
hungred, he thyrsted, he was
weried, and ofte did mourne.

I.iiii. Why

Introduction

Why suffered he these infirmities, but onely for our instruction? So greatly loved he peace, concord, & charitie, that he pursued no sinne moze than pride, arrogancie, ambition, contencion, strifes, and priuey hatredes, which spring out of the sayd pride, shewyng that there is nothyng, why a man should take any thyng vppon him arrogantly, by reason of these outwarde, or els bodyly gifts, seying they are comyng and goyng not of our owne nature, neither are these thynges deriued from the inwarde powers of mā or of vertue, but geue & taken away by god: because no man should auance him

to vvisedome.

him self for such gistes, or forget from whens they come neglecting those men, for whose relief he receyued them of God.

And to subdue the sinne of pride, & y no man should stand in his owne conceyte, though he had been obedient in all points of religion, & fully observed the law of the gospel, Chziste sayeth these woordes: When ye haue done al that I haue comanded you, say y ye are but vnprofitable seruants.

How great therfore is their foolishnes which glory, as perfect Chzistians, preferring the selues, as concerning the obseruation of the law, befoze al othet, wher as oft tims, he whō
I. b. thou

Introduction

thou thinkest very naughty,
in comparison of thy selfe, is
much richer vertue thā thou,
and destinate to saluacion,
whan thou shalt be appointed
to eternall miseries.

God that hath taken all iudgement of men from man, because the one is blind & ignorant in þ secrets of an others hert, reseruing þ knowledge of harts only to him selfe.

The outward things, which the eye of mā only beholdeth, are but weake & vncertain tokens of the inward secretes.

Wherfoꝛ it is not lawfull to giue full sentence of any mans verture, vice, oꝛ disposiciō, by cause ye haue twice oꝛ thꝛise be
in his

to vvifedome.

In his company, ye cā geue no
sentēce of him, though ye haue
ben with him a hundred times,
No, though ye haue ben of lon
gest familiaritie together.

Very depe and darke are the
pennes of mans harte, & what
mans sight is so quick to perse
thorough so greate a miste of
darkenesse?

And seying that god hath re
demed all mankinde, and that
with so greate a price frō the
seruitud of y^e deuil, let no man
be so bold to cōtemne o^r decey
ue his own soule, which god so
entierly loued, y^e he shonke
not, to giue his life therfoze.

The Lord was crucified fo^r
vs all, and fo^r ecche one of vs.

Think

Introduction

Think not that thou canst please god, if thou hatest him, whō god loueth. For he requireth none other thanks, but that we do loue and shewe our selues frendly to our fellow seruants, as he being our lord loued vs, whan we were leude & naughty & deserued much euil.

Here began he the mutuall bond of loue betwene man & man, & men towarbes God, that is to say, here he layd the fundaciō of mans felicitie and fenisheth the same in heauen.

This is the life and grace of Christ, wisdom exceeding mans capacitie, agreing in equite to the, y haue vnderstanding & alluring all men to goodnesse.

Let

to vvifedome.

Let no man thinke him self
a ryght chztistian, or to bee in
the fauour of God, if he hate
any person seying that Christ
hath commended all men to
our loue and frindship.

Be frindely to man, whome
god willeth thee to fauour: if
he be woꝛthy, loue him foꝛ his
woꝛthinesse: if he be vnwoꝛ-
thy, yet loue him because god
is woꝛthy to be obeyed.

Neither fastinges, noꝛ yet
great richesse bestowed amōg
poꝛe folks make a man accep-
table to god. Only charitie to
ward mā bzingeth this to pas,
as y^e Apostle hath taught vs.

Thou oughtest to loue euery
man as thy naturall bzother,
reioy.

Introduction

reloysing of his prosperitie,
e sozwing for his aduersitie,
being allwaye ready to helpe
him to thy power.

Let neyther nacion, cite,
no2 kinned, let not pzoession,
state, ne cōdiciō of living, let
not wit diminish this affect
of loue: for there is one father
of all, God, whome thou art
taught of Christ, to cal father
dayly: which wil acknowledge
thee to be his childe, if thou in
like maner knowledge all his
childzen to be thy bzethern.

Be not ashamed to take him
for thy bzother, whom Christ
disdeigneth not to take for
his sonne.

God bzought peace, & concord,
and

to vvisdome,

and loue into the world, the
diuel, as most expert artifice,
invented partakings, quarel-
ling, priuate profit, diffencions
debate and warre.

God, will yng our saluacion,
sprinkeleth among vs bened-
lece: & diuel, willig our destruc-
tiō, soweth hatred & enmitie.

Smal substance encreaseeth,
where concozde reygneeth: by
discozde, great things are sca-
tered, and come to naught.

They that studie, to make
peace & concozde between man
and man, stablishing the same
with all their might, shall bee
called the childzen of God: &
they that doe the contrary, the
childzen of the deuill, as Christ
him

Introduction

him selfe plainly testifieth.

The highest point wherin a man passeth his fierenes of all wild beasts, is battell a thing moze agreying to beasts vnreasonable, than to man which is wel declared by the name, that the latines haue geuen it.

How much doeth nature herselfe abhorre from warre, which brought forth man into this world, naked without armure shaping him to mekenes & lonely societie of life?

God also abhorreth his same, which will & commandeth mutual loue between man & man.

One of vs may not warre with an other, ne hurt one another, without greuous offence

If thou

to vvisedome.

If thou suspect any man, to
beare grudge or displeasure in
his mind towards thee labour
with hand and fote, reconcile
and pacify him, spare thou not
in this behalf to pray to flat-
ter & to bestowe thy goods so y
thou mayst therby obteyn the
fauour of al me: For this is y
most ready and compendious
way, to come to gods fauour.

Thou shalt scozne no man,
remembzing, that whatsoeuer
chaunceth to one, may happe to
an other. No, rather giue than-
kes to God, that he hath kept
thee from such danger, and
pray partly, that no like thing
may fortune to thee, partly
for remedy vnto him y is thus

lk. i.

afflic.

Introduction

afflicted, or at the least if God
will geue him grace, to take it
thankfully, and helpe him if
thy power wil extend therto.

It is a tokē of a dogged hart
to reioyce in an other mans
misfortune, & not to pittie the
common course of nature.

Be merciful to man, & God
will haue mercy vpon thee.

The fortune and chaūse that
soloweth mankind is commō
to euery man, thzetning dayly
all men, & hanging ouer euery
mans head.

Think it not possible, if thou
cāst doe any thing more agre-
ing to this loue, deuo unto man
tha if thou bring the to thy greatest
god of this worlde Meritu.

Againe,

of vvifedome.

Againe, thou canst doe nothing more repugnant to loue than to bring any man by euill counsaile, example, or otherwise vnto sinne.

The chiefeſt and happieſt of
all other thinges, is for a man
to loue, yea although he be not
loued again, yet that not with
ſtanding to be loued, is the
ſweeteſt and the ſureſt thing.

No treasure is of so greate
certaintie, as perfect loue and
amitie: no garde so strong, as
faithfull friends.

He taketh the son out of the
world y taketh lone frō lyfe.

Trew loue, sure and stable
friendship resteth in the only
begood and vertuous, among
whom,

Introduction

Whō, loue lightly increaseth.
Cruell men are so farre frō
louing the good, that they can
not one loue an other.

The rediest way to be loued,
is first to loue. For loue is al-
lured by nothing so much as
by loue.

Loue is gottē also by Vertu
which of hir self is so amiable
y oft times she inuiceth and in
maner cōstraineth mē to loue
hir, which neuer knew hir.

Loue is also allured by to-
kens of vertue, as by demure
softnesse, by comely shamesaft-
nesse, by humanitie, by gentil
& sayre spæch, specially if thou
neyther say ne to any thing
y sauozeth of arrogancy, inso-
lency,

to vvifedome,

lency, o2 malapert vncleanes.
Let al thy actes be ſweet, ſoft,
gentill and pure.

The venome of loue and a
mitie is to loue thy friend ſo,
that thou yeldeſt vpon occaſiō
to hate him, o2 ſo to take him
thy frēnd, that thou thinkeſt
he may be thine enemy.

This ſaying is godly, I hate
as one redy to loue.

Let no remembzance of diſ-
pleaſure be, where loue is, no
ther thinke, that he whō thou
takeſt ſo2 thy frēd, can be thy
ennemy, ſo2 els ſhall thy loue
be very weake and brittle.

In frienſhip muſt be ſuch
faith, coſtancie and ſimplicite
that in no wiſe thou haue any

Ik.iii. ſuſpi

Introduction

suspicio in thy friend, or gene
eare vnto them that suspecte
him, or shal euill repozte him.

Life is no life, to such as liue
in suspicio or fear, but rather
such life is a continuall death.

Be not inquisitiue, how o-
ther men lyue: for they y passe
to much of other mens affaires
oste times looke vppon their
own businesse but sklenderly.
It is a point of great folly, wel
to know other men, and not to
know thy selfe.

Of this thing rise many pri-
uie grudges, and such as vse
these things, be most comonly
they, which can spy a small
mote in an other man eye, &
not see a great beame in theyr
owne.

to vvisedome.

alone. It is great foolishnesse,
to know other men so well, &
to know the self neuer a dele.

Thou maiſt not alonely loue
men, but also reuerence ſuch
as becometh thee, honeſtly be-
hauing thy ſelfe among them,
wherin conſiſteth the office &
dutie of our whole life. To ſe
better accompliſhment wherof
thy part is, diligētly to mark
where, whan, and with whom
thou doeſt or ſpekeſt any thing

Whā thou art in preſence of
men, ſo order al the partes of
thy body, & in ſpecial thy eyes
& countenance, that ther may
be no token of diſdeyne or con-
tempt perceyued.

Uſe no wanton geſture, but

Th. iiii.

let

Introduction

Let quietnesse & pleasant serenitie, tokens of a quiete and clere mind, alwayes temper thy countenaunce.

The sayre & most favourable couerture of mans face is modestie and shamefastnesse, which so setfo:th mans countenance, that without the same, it seemeth a thing very deformed and detestable.

All hope of recovery is past in him, which now is no more ashamed of euill doyng.

Shew not to much severitie or grimnes in thy countenaunce For therby me coniecture, the mind to be cruel and vnruly.

Laugh not to oft, noz out of mesure, laugh not to loud, noz
that

to vvisedome.

that thy body shake in al, lest
þ be mockt & laught to scozne
foz such thy foolish laughter.

Ther may be a cause of laugh
ter, but there can be no cause
of scoznfull laughter.

To scozn good things is wic
kednes, to mocke euil crueltie
& to iest at other mean things
great foolishnes: to scozne good
mē, wickednes, leud mē cruel
nesse, familiarly acquainted,
immanitie, vnknown men,
madnesse: to be shozte, a man
to scozne a mās inhumanitie.

Let thy eyes be quiet and ste
dy, play not with thy fingers
as iuglers vse to do.

Accustom not thy self to strik
foz oft tims after a fillip solo.

R.v, weth

Introduction

Weth a blow, and from blowes
mē com to clubbes & swordes.

Giue onely good mē true and
right honour, which commeth
frō the reuerēce of the mind.

Honour such as be in office
and auctoritie, and bee obediēt
vnto them, although they com
maund greuous and peynfull
thyngs, for god willet it so to
be, for a publike quietnes.

Giue place vnto riche men,
lest they stered to anger, hurt
both thē & other good men to.

Arise vnto age, & reuerence it
as in whō consisteth oft tymes
great experieñce & knowledg of
godly liuing & woꝛldly policie

Be not only euen with them
y^e honour thē, but according
to the

to vvisedonic.

to the apostles pzcepte, pz-
uente them whan thou mayst.

It is an argument of greate
rudenesse, not to salute him,
that saluteth thee, a great point
of barbarousnes, not to wishe
wel agayn to him, that wisheth
well to thee.

How small thinges, and of
how light cost are salutation,
sayre speech, gentilnesse, reue-
rence? And yet how great frend-
ship engendze they if they be
vsed: what amities do they dis-
solue, if ye omit them?

What peruerse ignorance is
it, not to concile and gette a-
gayne the good will of many,
whan ye may haue it with so
small a trifle.

The

Introduction

The more gentilman, & the better a man is brought vp, & more lowly & curteisly he behaueth him selfe: the more villayn, the more disdeinfull and fiers. Whōtim these vices come of dulnes and lacke of knowledge, and for this cause, good learning is called humanitie.

If thou salute, & be not saluted againe, ascribe it to negligence rather thā to contēpt.

If thou be spokē to vnmanerly, attribute it to lacke of good maners, or to nature, and not to malice or hatred, be not so light, to be moued with the breath of mans mouth.

By such and other like holisom interpretaciōs thou shalt leade

to vvifedome.

lead an holy and pleasant life,
foz so shalt thou loue euery
mā, & not think thy selfe offen
ded o2 hurt of any person . It
is an olde prouerbe , vt verax
ne suspicax, that thou be true,
be not suspicious: these words
may be new, the sentēce is old
vt quietus ne suspicax, that
thou be quiet , be not suspicious.

Loke that thou shew not thy
self to contempne any mā in
countenance, in gesture, word
o2 deed. If thou being of lowe
degree, dispise such as be thy
superiours, how shal thy infer
iours obey thee.

If thou be the greater, thou
by thy proud condemning of
him, tournest thyne inferi
ours

Introduction

ours bert from thee.

Contempte is a thing intolerable, for as much as no man can think him self so vile, that he ought to be despised.

Many labour, to deliuer themselves from contempt, but most study to be reuenged thereof.

There is no man so great, but fortune may oblige him to need the helpe of the poorest, and seeke succour of the simplest.

Besides all this, there is no man whom god is content to take for his son, yet can iustly be contemned, except thou also in him condemne godds iudgement.

Use no doggish eloquence, seeke no pypse of cunning by contumelious speech agaynst

to vvisedome.

thy brother, as thouchyng
whose reproche better it were
so: thee to be tongue tyed.

Of tetims men vnknowne &
dispyed, are after sound wo:
thy much reuerence.

Of speche and communicatiō.

God gaue man a tongue, to
be an instrument, to set
forward, keepe & preserve the
societie of mans life: for the
maintenance wherof nature
bindeth man to man.

This tōgue is cause of many
comodities, if thou vse it wel:
cause of many mischienes, if
thou misuse it, therfo: James
the Apostle both resemble it
very wel to the sterne of a ship.

Tongue

Introduction

Tongue must be brydeled & kepte in, y^e she neyther hurte her selfe, noz any other.

Sinne is wrought by no instrument so easily, ne so oft, as by the tongue.

Thou shalt not rayle, curse, ne hurt any man: thou shalt say nothing, either to the losse of his goods or good name.

Thou shalt not dishonestly, proudeley; or malapertely rage against any man, thou shalt immoderately inuey against no mā, although thou be therto proued: for so doing thou shalt moze hurt thy selfe before god, and men of wisdom, thā him, against whom thou raillest.

To giue one euil word for another,

to vvifedome,

other, is as much as to wipe
away one hurt with an other.

To thzeaten, is a point of
naughtypackes, of dwellers
on y other side of y water. Be
not of so weake a mynd, of so
tender an hert, y a few woꝝds
be able to wound thee.

Be not to curious, in repꝛe-
bending other mē, but rather
labour, that they may not find
in thee any thing repꝛouable.

And if thou chance, to rebuke
any person woꝝthily, ye vse no
crueltie in thy woꝝdes, but
mingle thy Sharp checks with
som mild cōmunicaciō, that if
thou make any wound, it may
be swaged therby: but euer ta-
king hede, that the fruite of re-

L. i.

prohen

Introduction

prebencion be not lost, whiles
that thou studiest ouer much
to mitigate the mattier.

Beware thou slide not into
flatterie.

Affentacion is a foule vice, &
bringeth þe saier to dishonesty,
and the hearer to greate hurt.

Thinke nothing so precious
that thou oughteste for it, to
swerue from right and truth.

Let neither riches ne friends-
ship, neither intreatie, ne thre-
tenings, let no feare of death
obteyne this of thee.

This doying, thou shalt be
regarded & trusted, all thy say-
inges shal be as gospelles: if
thou do contrarie wyse, thou
shalt nothing be esteemed, ne
thought

to vvisedome.

thought woꝛthy to be heard.

Let thy cōmunicacion be so-
bze, ciuile, gentil, and nothing
rough, rusticall, oꝛ rude, noꝛ
yet ouermuch curious, lest he
shuld haue nēd of an interpze
tour y would vnderstand thee.
Vse no contumelious noꝛ ob-
stinate lāgage, vse not to fla-
ter with nice & minced words.

There is a certayne meane,
which neither lesseth his owne
dignitie, noꝛ taketh away an
other mans.

Wanton vncleanness, is as
wel to be refused in our talke
as is poyson in our meate.

Be not hasty, whā thou spe-
kest, let not thy toung go befoze
thy wit, make no answer be-

L. ii.

foze

Introduction

foze thou perfectly vnderſtan
deſt, what þ mattier meaneth

This ſaying, What ſo euer
firſt cometh to the tōgues end
which Cicero ſpake vnto Li-
tus of Athens, ought ſelde or
neuer to be admitted, for as
much as nothing ought to be
ſpoken among friends, wher-
by amitie might be appeyzed:

How ſoule, how perillous a
thing is, *Lingua quo vadis?*
Tounge whether goeſt thou.

Chriſt our Lorde, knowing
how many & diuers miſchie-
fes ſprang of bayne commu-
nicacion, as quarrellings, diſ-
cords, & priuie hatreds, to the
entent he would, þ mē ſhould
be circumspect in their ſpeech,
thetned

to vviscdome.

thetned all men, y they haue
to make a count of euery idell
wozd at the day of iudgemēt.

Therfoze y prophet sayeth.
Set thou a watch vnto my
mouth, & a dōz befoze my lips.

Be not to busie in talking oꝝ
to full of woꝝds : haue not all
thy cōmunicatiō alone. There
is a certain oꝝdꝛe & couꝛse in
talking, although thou cōmon
with most vnlearned & vylest
persons. And yet dꝛaw not thy
woꝝds so , y thou mayst seme
to harkē to thy self, & to dō so,
because euery woꝝd y cometh
from thē, semeth a rose.

It is moze better foꝝ thē, a-
monge wyse men , to harken
thā to speake: yet sometime it

L. iiii.

is no

Introduction

is no lesse faute, for a man to hold his peace, than it is at an other time to speake, whan it behoueth him not.

There is no pleasure to be compared to the communication of a man, that is wise and well lerned.

Be neuer to inquisitive, for it is peynful, & causeth hatred. Thou knowest what Horace sayth: Eschew a busy demaunder, For the same is commonly a babbler.

Be not contencious or obstinate in resoning, but whan thou herest trueth, reuerence it with silence, & arise by therat, as to a diuine & godly thing.

If thou here no such thyng,
yet

to vvisedome.

yet take it friendely, and that
namely, if ther be nothing said
wherby honestie, maners, and
good lyuing may be hindered.

Contenciō is nought woꝛth,
wher is no hope of amendmēt

Men can hardly beare arro-
gancy, pꝛide, oꝛ disdainful auc-
toritie, no not in men of great
power, and all pꝛayse woꝛthy.

Wagge not in woꝛds, but
shewe in deed what thy coun-
ning is, thinke not other men
delised in all thing, that thou
takest pleasure of in thy talk.

Beware always, that thou
do nothing, that may disquiet
thee, except it be closely kept.

How be it, if by chaunce thou
haue done any such thing, di-

A. iiii. close

Introduction

sclose it to no man, or at the
lest if thou dost utter it, take
good heed to whome.

When thou committest any
thing of counsaile to thy friend
which thou wouldest haue secret
ly kept, beware thou vse ther
in no maner of bozdyng, least
he at sometime hauing a mind
to tesse, as thou biddest reuele
and open the same.

Keepe the secret counsaile com
mitted vnto thee moze warely
than the money that is com
mitted vnto thy custodie.

Nothing should be safe and
sure in mannes life, if secrete
counsell should want faith.

If thou promise any thyng,
perfourme the same, although
it be

to vvisedome.

it be very harde and daungerous, and though it were but for this only cause, to discharge thy faith and promise.

If any thing be promised thee, erate it not, beyng alway freghter in iudgement to thy self than to other men.

Thou must cōsider that mē haue witte, reason, & iudgement, think not, that thou canst perswade thē, to take euill besides for things wel doen, or to be deceiued by things counterfayted, cloked, or coloured, which at length bewray themselves, and the moze craftilier they were hid, the moze foule and hatefull they are.

Truely a mans mind ariseth
L. b. 102e

Introduction

soze agaynst those thinges,
wherwith he hath bē deceined

Therfoze it is better, that al
things be open, plaine, unclo-
ked and simple.

Foꝛ although Veritie some-
times at the first displeaseth,
yet at the length it is very a-
miable and louely accepted.

The truth may wel be peined
it wil not be oppꝛessed. It may
be blamed it wil not be shamed

As the pꝛofit gottē by lying
is nothing sound noꝛ durable,
euen so the damage that com-
meth by truth telling, hinde-
reth not long.

Absteyne frō lying, as from
a common rot. Foꝛ there is no
viler thing in mā, which ther

to vvifedome.

by separateth him ſelfe from
God, and becometh the deuils
bondma. And come the lie out
early oꝝ late: Shameful igno-
minie is ſure the liers part.

What is counted moze vile?
what woꝛſe than a lier? If me
know thee foꝝ a lier, no man
will beleue thee, although
thou ſpeakeſt neuer ſo truely.

Contrarywiſe, if thou be
true of woꝛd, thy becke ſhalbe
better belened tha other mens
holy othes & great ſwering:

If thou ſpeakeſt nothing re-
pugnant, & if thy woꝛds agree
one wth an other, thou greatly
needſt neither foꝛce of memoꝛy
noꝝ any other art, but alwaies
to ſay y^e thou thinketh truth.

Eracth

Introduction

Trueth euer consenteth to
truth, falsehode neither with
truth, noꝝ yet with falsehod.

But if thou wilt thyne opi
niō to be true, belæue nothing
lightly, but things appꝛoued,
oꝝ els things that haue greate
likelyhod of veritée.

He is in misery, & very mi
serable, which hath so intan
gled him selfe, that he can not
be losed, but by a leasing.

Accustome not thy self in swe
ring. Foꝝ the wise man sayth:
that he, which sweareth much
is replenished with wicked
nes, & y^e plage of vengeaunce shal
not be longe from his house.

Christ in his gospel vtterly
foꝝbiddeth vs swear yng, and
teaching

to vvifedome.

teaching vs to affirme, all y
truth is, with yea yea, and to
deny al y fals is with, nay nay

Our reuerence to god ought
to be greate, we ought not to
call him to witnesse in euery
place for euery trifle.

No, we ought to call him to
recozd neuer, but against our
wils, & whā we are cōpelled.

He that sweareth in serious
mattiers, will also swear in
word for his pleasure. And he y
will swear for a iest, will not
lick for an other, whā he lieth.

They that beleue thee, wil as
well trust thee without an o-
the, as with al thy swearing:
and they that will not beleue
thee, the moze thou swerest,
the

Introduction

the more they mistrust thee.

¶ Howv men ought to be vsed.

There is a certayne difference to be had, betwene man and man. For some of them be of household, some only of acquaintance, and some be strangers vnknown.

I call them of householde, that be of kin, or of affinitie, or with whō we liue together in one family.

Thou must loue al men, and so behaue thy selfe towarde them, y euen they, whō thou knowest not, may perceyue thee to be a friend vniuersally to all mankind, and to will wish well vnto all men.

And

to vvisedome.

And yet thou shalt not, as a
white line vpon a white stone,
shew thy self a like towards
al mē: but some þ thou shalt admit
to counsell, to some be obediēt, &
some thou shalt reuerēce, & to
some thou shalt render thāks,
if thou haue receiued any bene-
fit at their hāds, forgetting not
those, whose diligence & sayth
full service thou haste vled to
thy commoditie or pꝛofit.

Where as a mans good will
is to be taken and reputed for
the deed there he semeth to de-
serue not much lesse thankes,
which endeuoureth him selfe
to do pleasure, than he that
hath done in deed.

And he that hath vled a mā's
friend,

Introduction

friendship or labour after this maner, is no lesse bound to recompence him, than if he had borrowed money of him: think him no lesse thanke woorthy, which hath to his power, with sincere harte, bestowed his labour, than he that lendeth his money. Thinke him I say, so much more thankes woorthy, as is the body derer to a man than his money, or any outward thyng.

Tary not, while thy familiar friend open his povertie & necessities to thee, but hearken rather, & smell thee out thy selfe helping him of thy owne accord tary not, but arise and make a rightuous petition in the
the

to vviſedome,

the ſæth, that thou be entrea-
ted befoze thou be axed.

¶ Thou ſhalt not only loue thy
parents, but alſo honour the
next vnto God, & ſhalt be obe-
diēt vnto their cōmandemēts,
euen as at gods own bidding,
thzoughly perſwaded y they
be in gods ſteed vnto thee here
in earth, and that no man lo-
ueth thee more intierly, noz
more regardeth thy wealth.

¶ Next vnto theſe be ſchole ma-
ſters, bringers vp of childzen,
tutours, finally all ſuch as
haue taught thee any good ma-
ners, which are of ſo great va-
lue, that mā can haue nothing
more pzeious.

Loue theſe men, and haue

¶ i.

them

Introduction

them in reuerēce as thy secōd
parents, & lowly obey them,
cōting what so euer they do,
that they do it not for theyr
own cōmoditie, but for thine.
And seying the mattier is so,
thou shouldest make sclender
recompence, if for such kinde-
nesse, thou woldest obstinate-
ly disobey them.

Think not, but he loueth thee
tenderly, & reprehendeth thee
friendly: he seldom hurteth, &
reprooneth thee, although he be
thy enemy, for if he say truth,
he sheweth thee, in what thou
oughtest to reforme thy self,
if he lay false things agaynst
thee he teacheth thee what thou
mayst eschue: so that other he
maketh

to vvifedome.

maketh thee better, or at the least moze circumspect.

Search first the maners & conditions of the, whō þu doest purpose to make they familiars, & enquire how they haue ordered the selues with their other friend, least it may after repēt thee of such acquaintance.

Refuse the acquaintance of him, whose familiaritie thou least honest men to eschew.

Also thou the, whō thou perceiuest to loue thy goods better thā thy self, as smelt feasts, or such, by whose conuersacion thou maist either ware worse or fall into danger and perill.

Shonne all such, as can not suffice their friends to haue bete

Introduction

ter fortune than they haue.
Those no such friends, as lit-
tel passe to ieste of thy lyfe, to
boorde at such things, as thou
wouldest haue kept secret, but
most of all, auoyd them, that
for a thyng of nought, will be
at vtter defiance wth their best
friend, reuengeing him selfe
more vpon such, as they haue
loued before, than vpon those,
whō they alwaies hated, bar-
barously perswadinge them
self, y^e iniurie done of a friend,
lesse to be forbeorn, thā the in-
iury don of their enemy, wher
in they plainly declare, that
they neuer loued: For if they
had, they woulde not so soone
haue be offended. It were bet-
ter

to vvifedome,

ter to haue ſuch perſones ſoꝝ
enemies, than ſoꝝ friendes.

We ſlow in reſeyuing a frieð
be conſtant in reſeyning him.
Chole a friend, that will not
onely pleaſe thee but alſo pro-
fit thee. Auoyd him y ſpeaketh
all ſoꝝ fauour: & embrace thou
him, that will truly & playne-
ly admoniſh thee of thy faute.

If thou take delite, to heare
the that flatter thee, thou ſhalt
neuer here the truth.

Among the wild beaſts, ther
is none moze pernicious than
enuy: among the ſame, none
ſo hurteful as flattery.

As wiſedome and vertue be
much woꝝthy all mens lone,
ſo is aſtentacion to be curſed,

¶.iii. hated,

Introduction

hated, abhored, which letteth
vs to come to the sayd vertue
and wisdom, by reason it per-
swadeth, that we haue now al-
redy obteyned it.

Moꝛouer plain admoꝛicō doth
not a litle pꝛofit, which bzigeſh
a mā to vertu by teching him,
what remaineth yet behind, &
how it muſt be bzought to paſſe

If it greue thee to be reproved
do nothing reproch woꝛthy.

He is in a very miſerable
caſe that neeðyng a friend to
warn him, hath none.

Flee frō the company of eu-
yll men, as frō men infected
with the peſtilence. Foꝛ conta-
gion is to be feared no leſſe at
the one, thā at the other: Ex-
cept

of vvifedome.

cept thou think thy self able to
bzing them to goodnesse.

And yet thou must not trust
thy self herein to much, stil re-
membzing, y as our nature of
it self is prone to vice, that to
the gate & passage to Vertue
is very high, and with much
tranaile & difficultie finished.

Also serch, of what degre &
condicion thou arte, what pla-
ce foztune hath set thee in: and
thynk, what so euer estat thou
be in, no mothings be lesfull
foz thee, than foz other men.

No, y moze custom maketh
lesful, the lesse let lust long foz,
lust stayed by moderacion.

Be gentil to thy inferiours,
lowly to thy betters, easy and

¶ P. iiii. tracta

Introduction

tractable to thy peres and companions.

Wnt yet so, that thou be alwayes hard, stiffe, & ineroxable to thē, that intice thee to vice.

Disdayn not to be contemned of thy superiozs, but think þ thyng, to come by course of fortune, rather thā by the fault of the man.

If any thing be done vnto þ of thy inferiour, which displeaseth the, think it not forthwith, to be done of cōtumely, but rather of a certayne libertie: reckening also, that thou art very delicate and impacient, if thou counte small ticklings, great woundes. Thou muste not suppose thy selfe a man,

to vvifedome.

man, and other men beastes,
& that it is not laful! foꝝ them
ſomuch as to ſpeake.

Thou art a man, lyue vnder
like lawe, as other men do.

And if thou haue moꝝe wiſe
dome, oꝝ be a better liuer, thã
other mē be, ſhew thy ſelf ſano
rable vnto thē, as to mē vnle
arned and weak. Pardō not vi
ce in thy ſelf, whō wiſdom and
vertue hath ſo enſtrengthned.

If thou ercelle not in vertue
why requireſt þ to be better
eſtemed than an other? if thou
paſſe other, why moderateſt
thou thine affectiōs no better,
thã the cōmon ſoꝛt of people.

It is better to take wꝝong,
than to do wꝝong, better to be

¶ v. Decey:

Introduction

deceiued, thā to deceiue, which thing naturall wisdom taught many, as Socrates, Plato, Aristoteles ; Cicero , Seneca, and such other.

Remembze, it is a point of human imbecillitie, to be deceived and wander in blindnes. Let not therfoze other mens offences, & chiefly such as be done against thy selfe, ouer much offend thee.

It is a token of a gentil and noble harte, to forgiue : of a cruel fierce, vnnaturall, & vile stomacke, to retayne anger, which thing euē very nature sheweth in dombe beastes.

And seying god is redy to do nothing moze off, oz moze gladly than

to vvifedome.

ly than to forgeue, who is so
made to deny, but that y^e same
thing is both most godly and
most excellent, by which we so
much resemble the nature of
that hygh and mighty God:

Deale thou with other mē, as
thou woldest chzist shuld deale
with thee.

And truely, it is méet, that
thou graunt like forgeuenesse
to thy neyghbour, as thou nee-
dest at gods hand eyther for
y^e same, or other like offences.

There is no p^rayer moze ac-
ceptable, or of moze efficacie
afoze God, than that his sonne
Jesus Chzist our Lord, hath
taught vs, which is therfoze
named. Our Lordes p^rayer:

Now

Introduction

Now thou canst not say that
prayer is a pure mind, except
thou utterly, and with all thy
hart, forgive thy brother what
soever thou wouldest god to for-
give thee. A great fault is for-
give us, under this condicion,
if we forgive a light offence.

What so ever one man offen-
deth another in, it is nothing
in cōparison of that, wherein
we all offend god every houre:
which is to be esteemed & waied
even so much the greivouser, as
god is great & higher than man.

If thou be discontent with
any man, follow the counsaile
of the Apostles sayings: Let
not the sonne go down upon
thy wrath. When thou goest
to

to vvifedome.

to bed, cast out of thy minde,
all debate, al angre, al disple-
sures, all desires and pensue-
nes, y thy mind beyng quiet
& settled, thou maiest addresse
thy selfe to quiet slepe.

Let him, whom thou haste
ones forgoeue, perceiue by som
token, y y haste forgoeuen him
vnfeinedly, y both he may see,
thou hast forgootten iniuriest
past, & find y fridly wher thou
maist help or do him pleasure.

Beware whan thou art mo-
ued, y thou auenge not thine
own quarel, either by thy self,
or any other person. For thou
hast none anozitie ouer an o-
ther mans seruaūt, much lesse
in thy felow seruaūt. Thou art
iniurious

M 4

Introduction

iniurious to thy lord, if thou
leauē not the coꝛrection of thy
felow vnto him.

God is lord ouer al men, we
be al his seruaunts, be thou co
tēt to haue cōplayned to him,
yea, cōplaine not at all: for the
eye of god seeth all thing, and
as scripture testifieth, he knoweth
both him that doth the
wꝛong, and him that suffereth
it. Therfore geueth he this cō
mandement, Leane the reuēge
ment of thine enemies to me,
& I wil see them payed. For
seyng the iniury is in the hert,
and not in the deed, onely God
knoweth, what thy herte was,
and what belongeth therto.

It behoueth thee, not only to
loue

to vvisedome.

loue thy selfe, but also to shew
thy self worthy to be had in re
uerence, so that thou maist be
ashamed of thy self whan thou
goest about to doe any thyng
vngodly, wickedly, filthy, im
pudently, foolishly.

We oft take y^e for an iniu
ry, which in very dede is none,
folowing in suche wyse oure
parciall affections, that we ca
n not by no meanes ritely examyn
the truth of mattiers, but are by
men to geue such sentence and
iudgement, as they will.

What a mā's behauour ought
to be towarde him selfe.

Esteeme & beleue moze the
iudgemēt of thine own con
science,

Introduction

science, than the glorious re-
porte of the multitude, which
commonly is both rude and
ignoꝛant, & vnadvisedly both
appꝛoueth and condemneth
things vnknownen.

A troublesom conscience tur-
menteth the mind, a quiet con-
science is high felicitie, passing
all worldly trespure & dignitie.

This is it, that God promy-
seth in þe gospell vnto his wel-
beloued childꝛen, y they shall
receiue, euen in this life, much
moze pleasure, than they haue
foꝛsaken foꝛ his sake.

Fame shal neither profit the
wicked person ne insamy hurt
the good. What profit shal
thou haue moze of thy greater
fame,

to vvifedome.

same, whā thou arte ones departed hense, thā y praysed picture of Apelles, or the horse y hath the victorie in Olympias

The sayd same littel profiteth any mā in his life time, if that he know it not, and if he know it, what profit I praye you, bringeth it? a wyle man will despise it, and it causeth soles moze to embrace folly.

The witnesse of Conscience is true, sound, and permanent & shall be of greate auctoritie, whan God shall sit in that his dreadfull iudgemēt, & is a maiestres of great governāce, euē in this life. The conscience is, as the poet featly named it, a brason wal to stād betwixt vs

P. i. and

Introduction

and all dangers of this world,
neither is there any thing so
terrible, y^e cā shake him, who
this wall defendeth, being cou-
pled & knit vnto god with hart
and mind, putting his trust in
him only, knowing y^e he hath
taken the peculiar charge of
him, to whom al things obey.

It is great shame for thee, to
be better knowē of other men
than of thy selfe.

Is it not enough for thee, to be
known of thy selfe & of God?

They that cast away the re-
gard of God, & ly stil without
feare in sinfulness, are twice to
be condemned: because they re-
garde neither God nor man.
Al such are iniurious to their
owne

to vvifedome,

owne conscience, deriding &
beluding the same, as though
they had therefore dispised the
same of h world, bycause they
would the moze frely frame &
acion them selues vnto theyz
own cōsciēce, which now ren
neth at large in sinfulness, be
cause it is not bidden wth fear.
He loueth him self, that with
all his endeavour and seruent
prayer, desireth of god, that he
prouchsaue to garnishe the
mind, the most excellent part
of man, with her true and na
turall oznaments, that is to
wite, with religion & godlines.
He loueth not him self, which
setteth his mind vpon riches,
honours, and worldly treasu

P.ii.

res,

Introduction

res, or any other bodily thing
so; so much as the most pzei-
ous part of man, is the mind.

Neither loveth he him self:
which for lacke of knowledge
of his owne misery deceyueth
him selfe, or suffereth other to
deceyue him: being glad as ha-
ving those giftes, wherof in
very deed, he hath none at all.

Such love in a man is not
to be counted the love of him
selfe, but a blinde, beastly, and
inordinate love of the body,
hurtfull both to him selfe, and
to other. The which love So-
crates complained, to be the ori-
ginal beginning of all mische-
ues. For in deed this taketh a-
way friendship betwene man
and

to vvifedome.

and man, wherby artise al myserie, all mischiefes amonges men. He y ouermuch loueth him selfe after this maner, he loueth no mā, & no man him.

The pzoud man agreeth not with the meeke, & much lesse with men of his owne disease.

Our saviour, by his heauēly wisdom, bziely declareth vnto vs, both what it is, a man to loue, & what it is, a man to hate him self, saying after this maner : he y hateth his soule and doth not suffer it to be intangled with the pleasaunt intementes of the wo:ld, he trewely loueth his soule, and willeth it to be saued, contrary wise, he that loueth his soule,

Q.iii.

set

Introduction

setting it vppon voluptuous-
nesse, & same hateth his soule,
and well it come to nought.

Who, ercepte he be mad, wil
refuse labour & pynes to ob-
teyne the reward eternall in
heauen, seeing that these wret-
ched and transitorie thinges,
without great labour and pay-
nes can not be obteyned?

The law of Adams childre
is to liue in laboꝝ, & the curs
due belonging to babes boꝝne
of Cue is to suffer afflictions
and trouble.

Therfoꝝ we must needs laboꝝ
what way so euer we turn vs

How much better thā is it,
to endeuoꝝ with al our power
to haue foꝝ our laboꝝ an ample
reward,

to vyfcedome.

reward, as eternal ioy, thā to
haue a sklender & a vile recō-
pence. y shortly vanisbeth, &
sozo w euerlasting: What also
y it is an easier, surer, quieter
and much moze pleasanter, a
lighter thing to do well, than
to do ill, wherin is so much
feare sozo w and care.

Syn is the death of man, so
y he may wel seme to slep him
selfe, which falleth to sin, soz
he withdraueth him selfe frō
God, our lyfe, and from the
quietnes of cōscience, a thyng
most blessed, most full of com-
fort & ioye.

Thou shalt washe away the
spottes of sinne with teares,
with repentance, and by the in

psalms

A. liii.

uoca

Introduction

uocation of the mercy of God,
cleaning & holy trusting to it.

Let al manner of occasions of
sinnes be cut away & eschued
with al diligēce. For the wise
man sayeth: He that loueth pe
rill, shall perishe therein.

And the diuel alwaies way
teth vpon all occasions, that
we cā neuer be carelesse. We
must war with him stil: mā
life vpon earth is, as Job truly
saith, a continuall warrefare.

And so; as much as our ene
mie is so mighty, so strong, so
subskill, so craftie, and of so
great experiēce, hauing so ma
ny policies of war agaynst vs
that we cā by no means, craft
ie power, matche him: let vs,
castyng

to vvifedome.

casting away all affiaunce of
our owne nature and power
flie vnto god foꝛ succour. f oꝛ
this cause, our Lorde oft com-
mādeþ his disciples to pray, &
desire theiꝝ holy father, with
pure hert & mind, y they may
not be led into tēptacion, that
is to say, into sight into handy
gripes with theiꝝ aduersarie.

And in the prayer, that he
taught vs, this is y last point
which knitteth vp al together,
Ne nos inducas in temptationē.
Lead vs not into tēptaciō, but
deliuer vs frō our aduersary,
that still lieth in wayt foꝛ vs.

Let vs therfoꝛe alwayes be
as men armed in war, keeping
diligent watch and ward, not

A. v. let,

Introduction

letting occasions slip away by
sleepe and sluggishenes.

And where as this life fleeth
so fast away, being of such vn-
certaintie, that no man lyving
to day, can make sure promise
of to morowe, it is a greate
point of foolishnes, & very dan-
gerous, in hope of lōg life, not
to prepare vs to our final iō-
ney, seeing that we are called
upon every houre, & yet know
nothing of the time, whā we
shal be cōpelled to this iōney
whether we wil o2 no. Let vs
therfo2 haſt, to prepare vs tre-
sure vnto þ life to com, being
alwaies ready with diligent at-
tendance, y whan we shall be
called, we be not found vnre-
die,

to vvisedomē.

die, oppzessed with heauy and
dull sluggishenes, that we de-
part not sad and sorrowful, but
as men being ful satisfied, and
wey of this world, reioycing
in hope through faith in chzist
wherby we know god, and as
farworth as þ power of man
may, we imitate, folow & find
him: without this thing what
is a mā, but a beast immortall:
As one day of mā's life is wor-
thy to be pzeferred before þ lo-
gest age of Rauen or Hart: so
one day, spent after the exam-
ple of Chzist, is better than to
lyue eternally, not folowing
right religion.

This is eternall life, sayth
Chzist our lord, to knowe the
father,

Sayinges of
father, & whō he sent among
vs, Iesus Chriſt his ſonne.

This is the courſe of moſt
absolute wiſedom, wherof the
firſt ſteppe is, to knowe thy
ſelf, and the laſt of all to know
God. To the immortal & inui-
ſible king of the world, to
God onely, bee all
glozy. Amen.

FINIS.

¶ Here foloweth certayn flour
of moſt notable ſentences of
wiſe men, gathered toge-
ther by Eraſmus of Rot-
terdam, and trans-
lated into Engliſh.

Thales.

Be

vviſe men.

Be obedient to thy Prince.
Prove thy friend ere thou
haue neede.

Abſteyne frō wicked deedes.
Specially loue peace.

Do ſo that thou mayſt bee
commended of all folke.

If thou haue a tale bearer in
thy houſe, annoyde him out.

If that thou art a ſhamed to
do befoze an other, thou ſhoul-
deſt not be ſo hardy to do a-
lone as though thy ſelfe than
were witneſſe.

If thou pourpoſe to do a
thing, kepe it ſecret, leſſe any
ſhould let thee.

He augmenteth his greſe,
that feareth that that cannot
be eſchued.

Better

Sayinges of

Better it is to be rebuked of a
foe, thā falsly praised of a friend
To much is nought, for me-
sure in all things is best.

Solon.

Honour God.
Honour thy father &
mother.

Succour thy friends.

Mainteine truth.

Be obedient to the lawes.

Wypde thyne angre.

Cruy no person.

Wynd that is righteous.

Commende vertue.

None is lucky, but he that
dieth welthfully.

Most sure amitie is, that re-
steth between equalles.

The

vviſe men.

The guerdon of vertue, is
very honour, not the reward
of fortune.

Commend thy friend open-
ly, but when he erreth, correct
him ſecretely.

More clere is the noblenes,
which thou through thine owne
vertues, doeſt obteyn, than y^e
that happeth vnto thee by the
ymages of thy forefathers.

If deſtenie can not be auoy-
ded, what profiteth to know
it? If it bee vncertayne: it is
foliſhenes to feare, when thou
knoweſt not, whether it will
come or not.

Chilo.

Know thy ſelfe.

Uſe temperance.

Get

Sayinges of

Get thy good truely.

Let thy maners be allowable.

With such skyll thy lyfe
shoulde be moderate, that thy
inferiours dread thee not, which
is tyrannie: Nor thy superi-
ours dispise thee, which is
casse a vice.

Lyue cleane & pure, as thou
shouldest die this day. Applye
thy selfe to honest studies, as
thou shouldest liue ever.

Best not thy good deeds, but
let other commend them.

Flouring old age, is more
like vnto youth.

Wayward youth, is more
like vnto olde age.

Pitacus.

Thos

vwise men.

Those things that thou pur-
posest to do, craue not of be-
foze, if thou canst not bring the
to passe, thou shalt be laughed
to scozne.

The things that cannot be don
loke thou desyre not greatly.

It is no lesse crafte to kepe
silence, than to speake.

It forceth not how many, but
what they be that praise thee:
for to be praysed of euill per-
sones is dispraise.

It is foolishnes to be greued
with the felicitie of them that
be euill, as though wealth re-
sted in gods bulgare.

As foolishhe it is to reioyce to
see them that be euill in cala-
mitie, as though befoze they

D. i were

Sayings of

Were not unwellthy.

What thou ordaineſt other to
do, obſerue thy ſelfe.

In time of proſperite thou
ſhalt haue many friends.

But in aduerſite few friends
remaine, but they be true.

Bias

Behold thy ſelfe in a my-
rroꝝ, if thou appere beauty-
full, do that becometh thy fair-
neſſe. If thou be diſſormed, do
that wanteth in thy viſage, and
compliſh with beaute of good
maners.

Hear much and ſpeake little.

Set or apply thee in youth to
ſobernes, & in age to wiſedome.

Hee is not riche that much
poſſelleth, but he that is content

with

vise men.

with that he hath. Every con-
fous man is poze, who hath
not that he hath.

A woman without dolour, is
enough edified, if she be chaste.

The properie of a prudent
man is, not to be reuenged
whan he might.

An euill man although he can
not, yet he desireth to hurt.

Cleofulus.

That thou hateste, thou
shuldest not do to another

Threten no man, for
that is a womanly tutch.
Sooner vylite thine infortu-
nate, than fortunats frendes.

False detraction hurteth the
lyte.

D. ii.

All

Sayings of

All that be prudent and wise
hate liars.

The more mighty thou art,
the more beware thou sin not
And þe more men for thy prin-
cipalitie or rule permit thee to
do, the lesse take vpon thee.

Welth inell gotten dureth
not long.

Be milde to other, to thyne
owne selfe rough.

The prayse of þe forefathers
goeth not by enheritaunce to
them that come after.

But yet oftentimes the chil-
dren are blamed for the faultes
of the parents.

Periander.

Nothing is profitable that
is not honest.

The

vwise men.

The richer one is, the more
carefull he liueth.

He is a wretch, who for wea-
rines of his life desireth death,
but he is more wretched, that
dreadeth death.

At that must of necessitie be
done, make as thou diddest it
gladly.

He that is dread of manye,
must needes feare many.

Though fortune be fauoura-
ble, be neuer so higher minded.

Though thou haue aduersi-
tie, haue a valiant minde.

Aristippus.

Take thee such riches, which
if the ship break, may swim
forth together with the owner.
The gods of fortune be take
D.iii. away

Sayinges of

away by fundrie casualties,
but the goods of the minde
which be only the true goodes,
can be taken away neither by
fier, no2 by shipwzacke.

¶ Lerne whan thou art a child
suche thinges, as shall be pro-
fitable to thee, whan thou arte
a man.

Theophrastes.

Time is the moste precey-
ous coste that a man can
bestow.

Antisthenes.

It is good to a king, though
he do neuer so well, yet to be
euill spoken of.

It is better of the thwarte to
fall

vvise men.

sal amongst a sort of rauens,
than amongst flatterers. The
rauens eat a man whan he is
dead, but þ flatterers eat him
quicke.

What rust doth to yron, that
doth enuy to man.

The concord of bzytherne is
surer than any stone wall.

The chiefeſt learninge is to
vnlearne vices.

Diogenes.

A good mā is þ image of god.
Loue is þ busynesse of leit-
terers.

Redie age is a thinge moſte
miserable.

There bee two, which byte
moſt deadly, of wylde beaſtes
the backbiter, and of tame the

D.iiii. flat,

Sayings of

flatterer.

A flatterynge spech is a hony
sweete snare.

They that speake gloriously
but do nothing thereafter them
selfe, be lyke to a harpe, which
maketh a sounds to other, but
it self neither beareth no, per
ceiveth.

He liueth vayne, which hath
no care to liue well.

A goodly person that spebeth
vngodly words, draweth forth
a leaden swoorde out of an yve-
rie scabarde.

Wonde men be thral to theyr
maysters, and wicked men to
their lustes.

Learnynge is to yong men a
sobernesse, to old men a solace
to

vwise men.

to praze men richesse, to riche
men a garnishment.

Pobilitie, glozy, richesse, be
the clokes of naughtinesse.

Socrates.

The thinges y be aboue vs
perternye nought vnto vs
This one thyng I know sayd
Socrates, y I know nothyng

Crates.

Like as in enery pomegra-
nate ther is some kernell
rotten : so there is no man
found thzoughly clen frō vice.

Zeno.

I soloweth not, that who-
soener is great, is sozthwith
god, but whosoener is god
the same is also great.

D. b.

Pa

Sayings of

Nature hath giue man ther
foze two Cares, and but one
mouth, that we shold be redier
to here than to speake.

Men ought to be dzawen ra-
ther by the Cares than by the
goune, that is to say, rather by
perswasion, than by violence.

Themistocles.

It is better to haue men wa-
ting money, tha money wan-
ting men.

Pericles.

A Man may be a friend, but
he muste goe no further w
his friend then till he come to
thaultare, y is, he may not of-
fend god for his friends cause.

Lamachus.

vvise men.

It is not lawfull in battell to
make a faute twice.

Iphicrates.

It is an vncomely saying for
a wise man to saye, I would
not haue thought it, or I wold
not haue looked, that it shoulde
haue come so to passe.

M. Curius.

It is far better for a man to
bear a rule vpon men hauing
gold, then to haue gold himselfe.

Cato Senior.

It is meruaile that that citie
can be safe, in which an Ore
is sold for lesse price, than a fish
is solde for.

Musonius.

If through laboꝝ thou shalt
worke any worship, the la-
bour

The Prologue.

honor vanissheth, & the worship
farieth. But if thorough plea-
sure thou shalt worke anye
shame, the pleasure vanissheth
and the shame farieth.

Anacharis.

Of a craft can no mā iudge
but the crafts man.

By other mens byces learn
how soule thine owne be.

Charme the tongue, bealy,
and priuities.

FINIS.

To the Kinge our moste gracious
souveraigne lord, the Prologue of
Syr Thomas Elyot knight to the
Banket of Sapience.

After long fastinge, and also
much trauaile, it hath bene
thought

The Prologue.

thought euer, most noble price,
not onely conuenient, but also
to stande vvith good reason, to
haue a dinner or supper proui-
ded with meates sufficiēt as wel
to recreate the vitall sprites, as
to restore estsones the strength
abated by laboures.

¶ Moreouer in this time of the
yere, called the spring time, pro-
uoked by the natural beautie &
ioyous aspect of the flourishing
habite of this temporal vvorld,
the nature of them, in vvhome
is any sparke of gentill corage,
requireth to solace and banquet
vvith mutual resort, communi-
cating together their fātasies &
fun-

The Prologue.

fundrie deuises, vvhich vvas not
abhorred of the most vvise and
notable philosophers as may ap-
pere to thē, that haue wytlaused
to reade the works of Plato, X-
enophon, and Plutarche, vvhich
they named Symposia, called bā-
quets in Englishe. Semblably,
I being stirred moste excellent
prince, by a lyke imitation, con-
sidering the long abstinence &
fasting of this presēt Lent, vvith
also the continuall tranaile that
your highnesse, your counsaile,
and diuers your subiectes haue
susteined, in consulting aboute
the weale publique of this your
graces moste noble Realme, I
have

The Prologue.

haue provided this littel banquet
(so is this littell treatise intituled)
composed of sundry wise coun-
sels, gathered by me out of the
works of most excellent persons,
aswel faithful as gentiles. And
like as in this lustie tyme, things
doe appere in sundry delectable
coulers and facions: so in this
littel booke shal your grace and
other readers beholde sentences
sundry and diuers, vvhich I doe
apply vnto banquetting dishes,
made and seasoned by Sapience
hirselfe, & serued forth to the
table by them, vvhich did write
or pronounce them. And as for
me I haue no more parte in the
ban-

The Prologue.

banket, nor deserue anye more
praise therfore, than one of the
that bereth a torch before euery
cours vvhā they come from the
dresser: And yet where there is
such abūdance, I may perchāce
for my labour haue the reueren-
ce or scrappes of some of the
dishes. Finally forasmuch as di-
uers meates be of diuers qualy-
ties, some sweete, some poynt,
some argre doulee: it shalbe ex-
pediēt, that euery dishe of this
bankete, be thoroughly touched,
douting not, but how so euery
the taste shall content men, all
shall be hōlsome, if they be well
masticate, and not hastily de-
uoured.

The Prologue.

honoured. This little vvoork with
my labours haue I dedicate vn-
to your highnes, vnto vvhō of
boundē dutie being your hum-
ble seruaunt, I ovve all my stu-
dies, praier, seruice, and loialte,
beseeching your grace to receiue
this little vvorke, as a token of
my sincere minde and intente,
according to your accustomed
& incōparable gentilnes. And
for my part, I shal dayly pray
chauctour and fountaine of sa-
pience to preserve your moſte
royall person in the aboun-
dance of his grace, to the
comforte of your lo-
uing subiectes.

P.i.

The

¶ The Introduction to the Banquet.

Salomo. Sapience hath builded a house
proverb. 9. for hir selfe, she hath pre-
pared hir wyne, & layed forth
cap. 1. hir table, she calleth out abroad
in the streets, and in the chiefe
assemble of people, and at the
gates of the citie she speaketh
with a loude voyce: Ye babies
how long wil ye delite in your
childishnesse? And how long
wil fooles couet those things,
which shall hurt the? And they
which lacke wit, hate know-
ledge & learning: Come on, &
eat ye my bread, and drinke my
wine, that I haue orderyned
now for you. To me do belöng
Cap. 8 counseyl and equitie, myne is
pꝛudence, and myne also fort-
titude,

Intro.to the Banket.

stitude. By me kings do reigne
& makers of lawes do deter-
myne those thynges that be
rightwise. By me Princes do
gouverne, & men in auctoritie
do giue sentences according to
iustice. I loue them that loue
me, and they that wake rarely
shall finde me, with me do re-
mayne, both substance and re-
nome, stately riches, and Ju-
stice, my fruite doth excell gold
and stones precious, and my
braunches are better than fine
tried silver, my walkes be in
the high wayes of Justice, and
in the middell of the pathes of
iudgemēt, to þ intent þ I will
make them rich þ do loue me,
and fill vp their treasures.

P.ii.

Banket

C Banket of sapience.

Abstinence.

Hypero-
nimus.

Grego.



Yne and youth is
a double flame of
carnall desire.

That men sel-
dome falleth into
things unlawfull, which in
things lawfull can sometime
refrayne.

Senec.
A man should so knowe the
crafte of continence, that ther
with he may flee the vices of y
body, and save wel his person.
Nature is cōtent with a few
things and littell, whose con-
tentaciō, if thou doest oppresse
with exccesse, that which thou
eatest,

Sapience.

eatett, shal be vnto thee vnplesant or hurtfull.

Better is a man pacient Salo.
than strong, and he that may
streth his will, surmounteth
a conquerour.

Aduersitee.

The potters vessell is tried Salo.
in the furneyse, and good
men be proued in tyme of ad-
uersitie.

Wyde thy misfortune, that
thyne enemy reioyce not. Petian

There is nothing so greuous Senec.
but an vpright mind may find
therin solace.

In al thy troubles remembze
this reason, hard things may
be mollified, strait things may
be loused, and heauy thyngs

P. lit. Shall

Banket of

shall littell greue them y can
hansomly beare it.

Paulus.

Trouble is cause of paciēce,
paciēce maketh pꝛoofe, pꝛoofe
bringeth in hope, hope is ne-
uer rebuked.

My child neglect not gods
coꝛrection, but whan he doeth
punish thee, think it not ted-
ous, for whō god loueth, him
will he chastise.

Agast.

Coles being in the foꝛge do
brenne and consume, but the
golde is there tried, the one is
soured to ashes while the o-
ther is fined. The foꝛge is the
woꝛld, good men are the gold,
aduerſitie is the fire, the woꝛk-
man is God.

Berna.

It pꝛeſeigneth to vertue, for
suffre

Sapience.

suffre aduersitie, it belongeth
to wisdom in aduersitie al-
way to be mery, plucke bp thy
hart, and suffre gods pleasure:
foz the chiefe part of vertue is
to taste and feele how swete
and delectable is the lord of al
wisdom.

The wise man in torments Lactan.
is euermoze happy. But he y is
troubled eyther foz faith, foz
iustice, o2 foz God almighty, y
sufferaunce of payne bzingeth
a man to perfect felicitie.

I iudge thee to be miserable, Dene.
that neuer knewest misery.

What a man may, o2 may
not, it is neuer perceived, vn-
till he be proued.

Affection.

p.iii.

Where

Banket of

Plant. **V**here affection ones in
harte of man entreth &
floweth into his bzeast & drow
neth his hart, fidelitie vertue,
good fame, and honestie him
cleane forsaketh, and he dayly
in all mischief increaseth.

Curp. Where affection aboundeth,
there good fame & vertue of
tentimes perisbeth.

Ambicion.

Plutar **T**hey that be infected with
ambicion, and are desirous
of honour, would be exhorted
to possesse onely such treasure
as is vnspotted, and cleare frō
all mischief, which may not
of any ennemy be corrupted,
no: with rebuke noted, no: w
any dishonestie sclaundered.

The

Sapience.

The deuill did fall onely be Angust
cause he rather wold be a lord
than a subiect.

He that is in auarozitie, let Grego.
him consider how he cometh to
it, & coming wel to it, how he
ought to liue well in it, and
lyuing wel in it, how he must
gouerne, and governing wise
ly, he must oft call to remem-
braunce his owne infermitie.

A vertuous man should re-
ceyue rule oz auarozitie, as if
he were thereto compelled:
but he that lacketh vertue,
though he be compelled, yet let
him not take it.

Ambicion is a subtile mis- Bera
chief, a priuy poyson, a couert hard.
p:stillece, the forger of deceite,

B. b.

the

Banket of

the mother of hypocrisie, the
nourice of enuy, the fountayn
of vices, the moth of deuotion
the blinder of hartes, making
diseases of remedies, & sickne-
sse of salues.

Cull. It is hard for him that de-
sireth to be aboue all men, to
keepe alway equitie, which is
the chiefe part of Justice.

He that is desirous of glozy,
is sone styred to doo thyngs
against equitie.

Authoritee.

A. Car Hgh authorite is alway in
peril. For it is hard to hold
y, which thou canst not weld.

Plat. They that would excell all
other in a cytie or countrey,
should allure their inferiours
with

Sapience.

with indifferencie, gentilnes,
and liberalitie: And content
great men with diligence, affa-
bilitie, and sobzenes, and with
good reasons deteyne them in
the weale publike, in one con-
sent and agreement.

Flee that authoritie, wherin
springeth continually newe oc-
cupacion and sundry. Senec.

Amitie.

I Suppose this to be the very
true lawe of amitie, a man August
to loue his friends, no lesse
no: no moze than he loueth
him selfe.

Amitie either taketh o2 ma-
keth men equall, and wherin
equalitie is, by p2eminence
of the tone, and much basenes
of

Banket of

of þ other,ther is much more
flattery than friendship.

In amitie the thing is not so
much to be sought fo2, as the
will & intent, þ tone between
men is oftentimes geue, the to
ther, only procedeth of loue, &
the same thing to will o2 will
not, is constant amitie.

Ambro. Where þ maners be diuers
& studies repugnant, can ne-
uer be friendship.

Grego. He that is beloued in tyme
of prosperitie, it is very doubt-
full, whether the fortune, o2
els the personne be the thing
that is fauoured.

A faythfull friend is a sure
protection, he that findeth such
one, findeth a treasure.

A friend

Sapience.

A friend is not knowen in
things that be pleasant.

In things displeasent, an
enemy is spied.

They be neuer faithfull in
friendship, whom giftes haue
gotten, & loue neuer toygned.

Ado-
rius.

That is trew friendship, that
loketb for nothyng of hys
friend, but only of his fauour,
as who sayeth without meed,
loueth his louer.

We be not born for our selues
only, but partly our countrey,
partly our friends clayme an
interest in our natiuitie.

Let vs see, that we vse al-
way y liberalitie, wherby we
may profite our friends, and
do no man damage,

Cullis
us.

In

Banket of

In things most prosperous
the counsaile of friends is most
to be vsed.

Salust The strength of a realme doth
not consist in great puissannce
o2 treasure, but in friendes,
whō þ cāst get neither bi force
no2 prouide thē with money,
but they be prouided with gen
tilnes and confidence onely.

Apparell

Eccles. The apparayle, the laugh
ter, and gate of a man do
shew what he is.

August The right apparaile of chri
sten men and women, is in
no maner of deceytsfull pain
ting & trimming, no2 yet the
pompous apparayle & iewel
les, but it is their good condi
tions

Sapience.

clons and maners.

Neither to much stuttythe. Hiero-
nelle, no2 erquisitie nicenelle ni.
be cometh a chriſtian.

Thou woman, when thou
paintedſt thy face with mate- Ambro.
rial colours, thou putteſt out
the true picture of God.

Foule maners wars than
dirt, defileth fayre garments, Plaut.
faire cōditiōs do garniſh foule
garments with laudable acts.

Whē is not well apparayled
thāt is not well manered.

He that ſain wold haue buſi-
neſſe, let him get him a ſhippe
and a wyfe. For in noſtro
thynges is there moze buſi-
nes: for if thou intendeſt to ap-
parayle thē both, they two wil
neuer

Banket of

neuer be sufficiently trimmed.
Almesdede.

Tobias ¶ If thou hast much, geue thā
aboundauntly: if thou haue
littell, yet geue somewhat
gladly: therby doest thou lay
vp a good treasure agayne the
time of necessitie. For almesse
deliuereth thee fro sin & rom
death, ne will suffice thy soule
to enter into darknes.

Dauid. Blessed is he that considzeth
the poze man and neddy, in the
troublesome day the lordē that
deliuer him.

Sal. He that stoppeth his eare at
the cry of y poze mā, he shall
ones crye, and God shall not
here him.

Eckl. He that doeth almesse, doeth
offer

Sapience.

offer by sacrifice.

If I giue all my goodes to man-
the feyning of worse men, and lus.
haue not charite, it nothyng
shall profit me.

Almesse of the heart is much August
more than almesse of the body.
The almesse of charite with-
out worldly substance sufficeth,
that which is corporall given
without a mercifull heart is
not sufficient.

Perfitte compassion is to Idem.
preuent þe hungry, ere the beg-
gar desyre thee. Charite is not
perfit, whā craue exhorteth it
Accusacion.

It is better that anyll man Locus
be not accused, thā to be suf-
fered to go unpunished.

D. i.

Ar.

Banket of
Arrogancie.

Eccle. A Sturdie hart shal susteine
damage, & he y loueth per-
ill, therin shall perishe.

The cōgregaciō of proud mē
shal neuer prosper, the sin y in
thē is planted, shall be digged
vp, and not be perceiued.

**Eccle.
us.** To set littell by that, whiche
men do deme of the, is not oly
the signe of an arrogante per-
son, but also of a man foolish
and dissolute,

Age,

Eccle. A Ge whiche is reuerend, is
not accounted by length of
time, oz noumbze of yeres for
the wit of man is not the hoze
heares: but veri age is the life
uncozrupted, How semely is
it to

Sapience:

It to a whit head to haue a good
iudgemēt: and to olde men to
vnderstand counsaile:

There is nothing moze re^{son} ^{Hence,}
prochefull, than an olde man,
which hath none other argu-
ment to p^{ro}oue y^e he hath liued
longe, but onely his yeres.

Auarice.

With what difficulte shall
they y^e haue money enter into
the kyngdom of heauē: Veri-
ly I say vnto you, mo^{re} lightly
may a camell pas throughe the
eye of a nedel, then a rich mā
entre into y^e kyngdom of heuē

No doubte but they y^e be rich
or couet to be riche, do fall in
temptacion and snare of the
diuell, into sundrye vnfayll

Chri-
stians as
pud
Lu.

Man:
lus.

R. ii.

De:

Panket of

desyres, and also vnpzofftable,
which dzouneth a man in dam
nation and death everlastyng

Eccles. To a manne couetous and
nyggarde, substaunce is to no
purpose, to an enuious man
what pzoffteth riches?

Jerem From the least to the moſte
all men be couetous, from the
pzophete to the pziet, all do
dissemble.

Berna. The chariote of auarice is
caried on four whels of vices,
which are fainte courage, vn
gentilnesse, contempt of God,
forgetfulnes of deth. And two
horses do draw it, rauenyn and
nyggerdship: to them bothe is
but one carter, desyz to haue,
yz carter dziaeth with a whip,
hauyng

Sapience.

having two cordes, appetit to
get, and drede to fo:let.

He that heapeth vp richesse, **Salo.**
and setteth his mind togather
fo: other men, having no res-
pect to iustice, his goods shalbe
consumed in riot and folvy.

He that hideth cozne, shalbe
cursed of the people, & benedic-
tion shall lyghte on them that
be sellers.

Substaunce sone come by,
shall minish, & that which by
littel & littel wth labour is got-
ten, shal encrease & continue.

Hell and pardicion be neuer
filled, no: the insaciabie eyen
of a couetous person.

He that maketh haste to be
riche, and hath indignacion at

Q.iii. other,

Banket of

other, litel weneth he how sone
after, nede will attache him.

Ibac. Cuerlasting wo be to him, y
couetously doth gather to mai
tein his house, y his nest may
stand high, & thinketh to escap
y great stroke of vengeaunce.

Hene. Pouerte lacketh many thin
ges: couetise all thynges. The
nigarde to no man is good, but
to him selfe he is woꝛst.

Money, if thou canst vse it,
is thy seruaunt and drudge, if
not, she is thy lady & soueraine

Tul. To practyse in the publique
weale toꝝ to get richese, is not
onely a shain, but also a thing
to all men most odious.

Salust Inordinat desier of riches &
rule is y first mattier, wherof
springe

Sapience.

Springeth al euil, for conetous
appetite, subuertith credence,
honestie, and al other vertues.

It is hard to consent vs with
that, which occasion doth p^{ro}fer, for the thinge that cometh
firſte, doeth abhorre vs, whan
we hope to haue better.

Babling.

That which passeth out of the
mouth cometh from
the herte, and that is the thing
that defileth a man.

In much babbling lacketh Salo-
mo sinne, he is wise that can re-
per his language.

A babbling enemy shall lesse bene-
fite thee, than hee that spea-
keth nothing.

That which is oftentimes said.

D. iiii.

spo.

Banket of

spoken, troubleth the herer.

Macro. Talk so with men, as if god
did here thee, speake so to god,
as if men vnderstode thee.

Battaile.

Micro. **T**hat Fortitude, which pre-
serueth by battaile & coun-
trei from infidells, & at home
defendeth feble men, and true
men fro theues, agreeth with
iustice.

In warres the multitude, noz
the puissance vnlearned, may
do much auayle toward victo-
rie, as knowledge & exercise.

He that desireth peace, lette
him prepare for warres, he y
wold vanquish, let him instruct
wel his people: And he y wold
achene his exploiturs, let him
fight

Sapience.

fight with craft, and not with
chaunce or aduenture.

Tal:

War would be in such wise
taken in hand, as nothing but
peace should seeme to be sought
for.

Octavian the emperour was
wont to say: That war should
not be styred without surety
that the gaine should be moze
than the charges, lest that the
victory gotten with much losse
and smal aduantage, may be
like to a fishe hooke of golde,
which either being broken or
lost, can not be payd for with
that that it taketh.

**Sertus
Parel.**

Victory resteth not in a gret
army, but the strength of the
battayle cometh from heauen.

R. v. Cha

Banket of

Chabrias a noble man was
wont to say, an hoste of harts
that had a Lyon to theyr capy-
taine, was more to be dzead,
than an hoste of Lyons beinge
ledde with an hart.

Sal. These foure things ought to
be in a great capitain, know-
ledge in armes, baliat courage,
authozitie, and fortune.

Ja. ce. Sobrenesse in a souldiour is
no lesse commendable, than
strength and hardinesse.

Idelinesse is most contrarie
to souldiours attemptates.

Benefite.

Eccle. D^D thou good to a good man
and thou shalt finde recom-
pence, and if he can not requit
thee, yet god shall remembze thee

Sapience.

If thou practise beneficence on Demo.
a person vnworthi, thou gimest
occasion to foles to do lendly.

What benefit cometh late, Sene.
that abideth a craving.

A shewdourn is sooner re. Tacit.
quit thā a good tourne, for thak
is reputed a charge, reueging
for a gaine and aduantage.

Those benefits are most thak Sene.
ful, which a mā findith redy, &
cometh on quickly, wherein is
no taryng, but only y shame-
fastnes of him y shal take thē.

Byshop.

A Byshop must be with out Dau-
saute, as the stuarde of al. lus ad
mightie God, not proude, not Titā
wratfull, not drunkely, no
fighter, not couetous of disho-
nest

Banket of

nest gayn, but a good househol-
der, bountiful, wise, sobze, iust,
holy, and continēt, hauing the
true maner of speche, which is
acording to learning, where-
with he may exhort by holson
doctrine, & reproue the, which
wil speke to the contrary.

Bostyng.

Salo. BE þ praysed of an nothers
mouthe, & not of thy owne.
Let a stranger cōmend thee, &
not thine owne lippes.

Traler. Nothing doth moze minishe a
Wart. mans cōmendacion, thā much
auaūting & successe of his actz

Licero It is a soule thing a man to
tell much of him self, specially
that which is false, and with
mocks of them, w hich do here
him,

Sapience.

him, to seeme to resemble the
boltyng souldiour.

Chastitee.

If thin eye be simple or clen **Christ.**
all thy body shal be bryght. **in Mat**

Chastitie is the beautie of
the soule, or of y kings dought-
er, which is from within.

Wher necessitie is layd vn, **Agast.**
to chastite, auethorite is giuen
to lecherie : for neither she is
chaste, which by feare is com-
pelled, nor she is honest, which
with meede is obtained.

Chastite without charite is **Bern.**
as a lampe without oyle, take
the oyle away, y lamp giveth
no light, take awaye charitce,
than pleaseth not chastitee.

Ther be fixe things y do pre **Cass.**
serue doyns.

Banket of

serue chaffite, sobrenesse in de
et, occupaciō, sharpnes of the
inner apparaile, refrayninge
of the senses, that is to say, the
fine wits. Also selde communi
cation, and that with honesty,
& eschuing oportunitie of the
person, the place, & the time.

Charitee:

Paulus. / If I had the spirit of proph
cie, & knew all misteries, &
all maner of cunning: Also if
I had al faith, in so much as I
could translate and cary away
mountaines, yet were I no
thing, if I lacked charitie.
Moreover, if I did distribute
all my goods, in feedings poore
people, & although I gaue my
body to be burned, hauinge no
cha-

Sapience.

charite, it nothing availeth me
Charite is paciēt & gētil, cha-
rite hath enui at no mā, it doth
nothing amisse, it is not puffed
up with pride, it is not ambit-
ious, she seketh not hir p^rofite,
she is not moued, she thinketh
none il, she reioyseth in no mis-
chief, she ioieth & trust, al thig
she suffereth, al thig she beleu-
eth al thig she hopeth al thing,
she berith, charite neuer failith

Constance.

As wel to much reioysing in
prosperitie, as to much so^row
in aduersite betokeneth litnes.

Tut.

What so euer is done by ne-
cessite is shortly dissolued, and
that which is willingly recey-
ued of long time, abideth.

Mira.

De

Banket of

[Sene.] He y is constaunt feeleth no trouble, & is without heuines.

Calli. Nothing so wel becometh a man, as in euery enterpryse & taking of counsaile, to be sure and constant.

What is so great folly, o2 so vnwo2thy, a wyse mans constance and grauitie, as is false opinion? o2 boldly to defende that, which he doth not vnderstande wel and sufficiently?

Carnall appetite.

Micro-
nt. **C**arnol appetite is alway a hugred, & of that, which is passed, a man is not satisfied.

Calli. It agreeth not with reason, that he, whom fear can not vāquish, to be subdued with couertise, o2 he which can be cuer come

Sapience.

come with no payne, to be ban
quished with carnal affection.

Carnal appetite moze often
leaueth behind hir, cause of re
pentance, than of remēbzance.

Carnal appetite ennemy to
reason, letteth all counsaile, &
dusketh the eye of the mind,
noꝝ with vertue wil haue any
medling.

Consideracion

HE that intendeth to do any **Talli.**
thing, let him consider, not
only how conuenient is the
thing that ought to be doen
but also what power he hath
to bring it to pas.

If we will consider what
excellencie and pꝛeminence is
in the nature of man, wee shal
R. i. well

Banket of

well vnderstand, how horrible a thing it is to floue in excellence, and to be wanton and delicate, how sayre and honest it is to lyue warely, cōtinently, sadly, and sobzely.

Plinius. He whom fortune neuer deceyueth, doth not without cause remembze the vncertaintie of sundry aduenturs.

Socra. If thou consider wel things that be passed, thou shalt the better geue cōsail in things that may happen.

Gale. Remembrance of actes passed, sheweth to vs, wherin we offend, and consering it with things that be pzeent, we are taught how to reforme it.

Confession.

Con

Sapience.

Confession is the remedy of
soules, the confounder
of vices, the restorer of ver-
tues, y banquisher of dyuels,
what will you more? it stop-
peth bels mouth, and setteth
wid open y gates of paradise.

The vengeance of god ceas- Ambro.
seth, where mannes confessio
timely pzeuenteth.

Confession is the life of a sin- Bernar
ner, the glory of good men, to
offendours necessary, & yet vn-
to iust men not incōuenient.
Contēpt of vworldly thinges.

The world is a sea, and
euery mannes covetous
desire, is nought els but a
tempest. Dost thou loue god?
than walkest thou on the sea.

Banket of

Iuan. and the feare of the woꝛlde is
vnder thy fete, louest thou y
woꝛld? and he will swalowe
thee, soꝛ he can tolle his louers
vnto him, but he can not bear
them. Therfoꝛe whā thy hart
fittereth in conetous appetit
call to thine ayde Chꝛistles di-
uinitie, that thou mayst van-
quish thine inoꝛdinate foly.

Agast.

The pleasure of this woꝛld
is vannie, which with much
expectacion is looked foꝛ, and
whan it is come, no man can
houde it.

Miero.

Wost not of to morowe, thou
wottest not what the day will
bying, whan it cometh.

Chꝛl.

Set littell by richesse, and
thou shalt be rich: set littell by
renoume,

Sapience!

renourme, and thou shalt be famous: Care not for afflictions, & thou shalt overcome the, paye littell on rest and quietnesse, and thou shalt obteyne them.

In thynges perteyning to man, nothing is so diligently don, but that as wel by the puissance of man, it may be vnderdoen, for the works of men mortall also be mortall.

Nothing is so happy, that it is without feare, where ther is suspicion, the life is vnpleasaunt.

He that is dedicate to the hazards of fortune, he prepareth for him selfe much matter to trouble, which will not shortly be slacke.

R.iii.

There

Lactā.

Scne.

Idem.

Banket of

Idem. There is one way to go sure
ly, that is, to set littel by thin-
ges woꝛldly, and a manne to
houlde him contented onely
with honestie.

Idem. Custom.

Augu. Things wherof holy scrip-
ture hath determined no cer-
tainty, the vse of gods people,
and statutes of fathers are to
be holden for lawes and like.
Wise as frangtressors of gods
lawes are to be punished, so co-
temnours of ecclesiastical cu-
stomes ought to be chastised.

Idem. The wound oftē renewed, is
hard to be healed.

Custom teacheth y to be
littel which semeth to be great
Education & discipline for
meth

Sapience.

nieth good maners, & mē sation
reth alway of y thing, which
in youth they haue lerned.

In truth, which appereth suga-
opely, custom must geue place
to veritie.

Correction.

HE that byndeth a frantike
man, & waketh him that
hath the letargie of sleeping
sicknesse, displeaseth both, lo-
ueth both, & healeth both: both
whiles they be sicke, do dis-
dayne him, & whā they be hole,
yet both doe thanke him.

Correct not a scozner, lesse
that he hate the, correct a wise
man, and he will thanke thee.
In correctiō wrath is spe-
cially to be prohibited, for he
that

Banket of 2

that will punish, whan he is
angry, he shal neuer kepe wel
the meane, which is betwene
to much and to littell.

M. Car. A gentil hoyle is ruled with
the glimse of a rodde: A dulle
royle will vneth styze with
the thrust of a spurre.

Eccle. It is better to be of a wyse
man corrected, thā to be with
the flattery of fooles deceyued.

Salo. The eare, which will heare
his owne lyfe rebuked, shall
dwell in the middell of them
that be wyse men.

Chziso. Be of thine owne lpyng a
sharpe correctour, & of other
mens a gentil reformer, & let
men here the cōmaund small
thinges & easie, and that thou
thy

Sapience.

thy selfe doest greates thinges
and peynfull.

Correat thy friend secretly, **Sene.**
and praise thy friend openly.

It is the part of a wise man,
to roote by vices, and not the
offenders.

A good capitayn ordereth his
men better by keeping them **Salust**
from ill doyng, than by soze
chastising.

Counsaile and counsaillours.

They that doo all thinges, **Eccle.**
with counsaile, are gouer
ned by wisdom.

Call not them to thy coun
sel, which lacke discrecion, soz
they cā loue nothing, but that
which cōfēteth their appetite.

No euery man disclose not
thy

R. v.

Banket of.

thy mind, lest some do dissemble, and after reproch thee.

Donne do al things by counsell, and whā thou hast done, thou shalt not repent thee.

Salo.

Obserue well the law, and folow good counsell, and thy soule shall haue life, and thou shalt walk truly, and thy scote shall not trippe.

Idem.

Beleue not euery spirit, but proue wel the spirites, if they be good.

Armure abrode is of littell effect, but if there be counsell at home.

Culli.

Gouernours of the weale publike ought to be like to þe lawe the which not for displeasure, but onely for equitie doo punishe

Sapience.

with the offenders.

That publike weal is in bet
ter state, and in a maner more
sure, where the pzince is not
good, thā where the kings coun
sailours & companions be ill.

All violente attemptats being
set forth without counsaile, at
the beginning are puiſſant,
but in continuance they are
insufficient.

Who will iudge him to be
necessarte in an other mans
cause, which to him self appe
reth vnprofitable.

There ben two thinges to
counsaille most cōtrary, haste
and displeasure.

After hasty counsaile, next
foloweth repentance.

Banket of

**Deho-
dus.**

All counsaile is worst to the
giver.

Hozatt.

Power without counsaile
oftentimes breaketh his neck
with his owne bourdein.

Communication

Eccle.

When thou art among fools
keep thy words in store.

Among wise men be ready
to commune.

In the presence of great men pre-
sume not to speak, & when as be-
thine elders, talk not to much

Salv.

Honour and praise be in the
words of a wise man: The
tunge of a fool is his propre
subuersion.

Colli.

Disput not wth a persō discom-
fult, leass he sitting still, doe lye
in a wayte for thy words.

It is

Sapience.

It is a thing foule and re-
bukeful, in a sadde mattier, to
bring in woordes wanton, or
meet for a banquet.

Cruelte.

Take what measure you Christ.
geue vnto other, like mea. in that
sure shalbe met vnto you.

They which delite in the sal Eccle.
of good men, shal be taken in
a trappe, & shal be consumed
with sorow, & euer they be
Iugement without any mer- Jaco-
cy shal be giuen to him that bus.
will not be mercifull.

The best exāple, where vnto Gene.
a prince shuld conforme him,
is to be such one to his subiec-
les, as he would that God
should be to him selfe.

It is

Banket of

Idem. It is even as il at home as
abrode to be much feared, as
ill to be dyadde of thy slaues
& dyddges, as of thy chiefe ser-
uants: no man lacketh power
to do harm: Adde also ther un-
to, & he y is dzead, of necessitie
feareth. Fewer mā mought be
terrible, and also in suretie.

Curiositee.

Sal. Seeke not for y, which is out
of thy reach: Serch not those
things, y exceedeth thy puifface
but think on y, which god hath
cōmanded thee, & in his sundry
wozks be not to curious.

Compassion.

A. Car. Trust y trust much to their
friendes, knowe not how
shortely

Sapience.

hoztely teares be dyed by,

Death.

He must liue ill y^e lacketh
knowledge how to die wel

Gene.

They which prepare them
to battayle befoze y^e battayle
app2ocheb, they being alway
redy, do easily suffice y^e first
b2ut, which is most troublous
so death o2 fortune alway lo-
ked fo2, is & semeth moze easy,
and with lesse payne suffered.

Idem.

One day deymeth an other, y^e first
but the last geneth iudgement
of all that is passed.

Delicate lyuing.

As it is impossible, y^e fyre
should inflame wth in wa-
ter, so it is impossible, that
contri

Chyl.

Banket of

contricion of hart should be
great in things y^e be delicat: for
they be mere repugnancie thone
to the other, y^e contricio being
mother of weeping, delicate-
nes of laughing, the straineth
& wryngeth the hart, this loos-
seth it & setteth it at libertie,

Deceite.

Scene.

MEN can better suffre to
be denyed, than to be de-
ceyued.

Tull.

Where wrong is comitted
by two maner of waies, either
by force, or by fraud, fraud be-
longeth to a foxe, force to a
lyon, both the one and the o-
ther is to the nature of man
wonderfull contrary.

Hearti.

We ought to beware more
of the

Sapience.

of the enuy of our friends, that
of the assaults of our enemies
for these be apparant unto vs,
the other is couered, & craft
to annoy, which is not looked
for, is ever most dangerous.

A false witnes that not be wth Salo.
out punishment, ne a forger of
lies that escape fro correction.

Detraction.

Neither detractors nor yet
ertorcioners shall possesse
the kingdome of heauen.

Neuer detrag or backbite any
man, nor be sene to get prais
by rebuking of other: but lern
more to adorne thine own life
than to defame others, remem
bring scripture, which saith:
Thou not to pul away a mans
reputation

S. l.

p raise

Banket of

praysse, least thou be pluckt
vp by the roots.

Werna. To sclander, or to here scan-
derers, I can not tell of them
two which is most damnable.

We ought to suppose that
detracting or il reporting one
of an other for a private aduan-
tage, is more against the nature,
than to suffer any discommodi-
te, be it exterior or bodily.

Drunkenesse.

Eccle. A Drunkene worke man
shall neuer be rich, and he
that setteth nought by a littel
shall by a littel, and a littel
come vnto nothinge.

How sufficiente vnto a ler-
ned man is a smal quantite of
wine: so, therewith what thou
depes

Sapience.

deepest, thou shalt not be troubled, nor feele any peine.

Everlastyng peyne shall be vnto you, that da rise early in the morning to drinke excessively, and to quaste vntill nyght, that ye may be with wyne excessively chauffed.

Lechery, wyne, and sacietie consumeth all wisedome.

The drunken man confoundeth nature, loseth both grace and honour, and runneth headling into everlasting danaciō.

Wyne inordinately taken, troubleth mans reaso maketh dull vnderstanding, infæbleth remembzance, sedeth in forgetfulnes, poureth in errorrs and byingeth sozth sluggishnesse.

S. ii. Disco: v

Banket of
Discorde.

Every Realm divided with
Christ= in it selfe shalbe made deso-
lus in late, & every citie & house divi-
Mat. ded by mutual contenciō, shal
not long stand.

Eccle. In three things my spirit is
wel pleased, which be also cō-
mended befoze god & man, the
good cōcord of brethren, & love
of neighbours, also mā & wife
of one consent and agreement.

Greg If they, which make peace,
be called the children of God,
without dout the disturbers of
peace be & children of Sathan.

Tul. They & susteine one part of
the people, & neglect the other
parte, they bring into the citie
a thing very perillous, that is

Sapience.

to say, sedition and discorde.

With conoord small things Salo.
grow to be great, with discord
the moste greatest thinges be
brought vnto nothing.

War is soone made, but it is
not so shortly discussed for he
is not sure to finish it, y firste
toke in hand to begin it.

Dignitee

He is honorable, a great es- Thzilo.
tate, & a noble man, which
bysoaineth to serue, o; be sub-
iect to vices.

If thou wylt esteeme a man
truelly, & know what he is, be- Senec.
hold him naked, & let hym lay
aside possessions, authorite, and
other fables of Fortune: final-
ly,

Banket of

ly, let him put of his bodi, and
behold thou in his soule, what
he is of him self, & what he hath
of other, which is not his own.

Dolour.

Salo. Lyke as a moth in a garmēt
& a worm in a tree, so heu-
nesse hurteth y^e hert of a man.

Idein In heuinesse it is to be soze-
seene & p^rouided, that nothinge
be done desperately, nothing
fearfully, nothing wretchedly
aⁿy thing folishly.

Saint There is no sorrow, but that
Dulpt length of time shall minish it,
tius. and make it more easy.

Doctrine.

Salo. Lyke as fair legs be in paine
to a cripple, so vnseemly is

Doc-

Sapience.

doctrin in y^e mouthes of fooles.

Doctrine is of such puilace, **Ala:**
y^e in good men it is the armour
of vertue, to persones corru-
ted, a spurre to do mischief.

Lyke as wolfe taketh some **Gene**
colours with one only digging
some not without offe sleeping
and boyling, so some doctrines
ones appzeheved be forthwith
shewed, som other except they
be depely receined, and longe
time settled, coloureth not the
mynde, but onely toucheth it,
and that which is promised, it
nothing performeth.

Doctrine is an ornament for Demo-
men being fortunate & a refuge
infortunate a refuge & succour
to man may profit in hearing **2 mbs:**

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S. iiii.

10

Banket of

so much, but whiles he liueth
he shal haue neede to be taught.

Tul. A cozne fielde or a wit being
neuer so fertile, without it be
exercised, mai neuer be fruitful

Scho. Philosophie is not a comune
workmanship, or made for to
bragge in. It is not in wordes
but in matter: ne it is given
only to passe the time pleasat-
ly, but it setteth the mynde in
good frame, the life in good or-
der, it ruleth our acts, & shew-
eth what is to be done, & what
to be vndone, she sitteth at our
heern, & among the vncertayn
margies, she orderith the right
course of our passage, without
whiche no man is in suretie.

Pen. belene better their eian
than

Sapience.

than their eares.

It is a long way to go by rules & precepts, the way by example is short & comodious.

We teach our children liberal sciences, not because those sciences maye giue anye vertue, but because they make the mynde apt to receiue it.

Disimulation.

It will be to them that Eccle.
haue double hearts, mische-
uous tongues, yll doing hands,
and to the ill liuer, that entresh
into the world by two sundry
wayes.

I hate these men, which in **Pac-**
they2 actes be scales, & in their **u-**
words philosophers.

Diete.

S. b.

In

Banket of

In many meates is occasion
of sicknes, and greedy feeding
shall approach vnto cholere.

Gale. To him which is fallen to a
dissemperance in heate or cold
it is expedient to giue thinges
of contrary qualities.

If thou wilt preserve the tem-
perature, which is in the body
to a moist nature, geue thinges
moist to a dry nature, dry thing-
es, if thou wilt alter the tem-
perature, giue ever & contrary.

We may not only remembre
that contrary thinges be hea-
led by their contrarie, but also
in every contrary ye must con-
sider the quantitie.

Hipo. When sicknesse is in his
force, than the most spare diet

Sapience.

is to be bled.

The preservaciō of health be- Hipo-
gineth wth labour, which meat and
& drinke overtaketh, than slepe Galen
ensuieth, thā Venus soloweth, hum.
but eche of thē in a measure.

Uncleane bodiees, and they
which of superfluous humo^{rs}
be not well purged, the moze
ye nourish them, the moze they
ye hinder them.

Stomackes in wynter and
spring time be hottest, and slepe
than is longest. Wherefoze in
those tymes, meate should bee
taken in greatest abondance.

Sodaynely and very muche
to enacuate o^r to fill, to make
hotte o^r to cold, no^r any other
wise to remoue the state of the
body

Banket of
body, is very dangerous, for
to much of any thing is enne-
my to nature.

Ease.

Gale. Much ease & default of cō-
petente labour, maketh
heat feble, which shuld resolue
and make thinne that which
ought to be purged.

They y^e live in much ease do
gather cōmonly a flumatike
or slime iuice in their bodies.

They that do labour much
do gather iuice choloꝝike or me-
lancholy, y^e one in sommer, the
other in coꝝne baruest time, or
toward winter.

Example.

Chri:
Evangel.
Mat.

¶ Let your lighte shyne be-
foꝝe all men, that they may
behold

Sapiēce.

behold your good woꝝkes, and
mai glozify your father, which
is in heauen.

Whosoener liueth ill in the sight
of them, ouer whome he
hath rule, as muche as in him
is, he sleaeth the beholders.

The bishops cōuersacion &
houshould, is set as it wer mai-
sters of y cōmon discipline on
top of a mountain. For what
soener he doeth, all other men
think, they may lesfully do it.

Deuout conuersacion with
out cōmunicaciō, as much as
by example it profiteth, by
silence it hurteth. For with bar-
king of dogges and stauers of
the shepardes, the raging wol-
ues be let of their purpose.

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Acco. Doze auayleth example the
words. And much better be
men taught by doing, thā they
are by speaking.

Tul. In the knowledge of things,
this is it which is chiefly most
holsom & profitable, to mark
wel the lessons of euery exa-
ple, which is put in famous
remembzaunce, wherof thou
mayst take for this & thy coun-
trei, that thou maist ensue, or
that which hath an yll begin-
ning, or a foule ending, thou
mayst the better eschewe.

Enuy.

Lat. Enuy is blynde, & can do no
thing, but dispraise vertue.

Tul. It is a scabbe of this world
to haue enuy at vertue.

Sapience.

Of the miserable condicions of
people that are to be gouer-
ned, among whom diligēce is
hated, negligence is reproued,
wher sharpnesse is perillous,
liberalitie thanklesse, commu-
nicacion deceitfull, perniti-
ous flatterye, euery mannes
countenance familiar, many
mens mindes offended, wayte
to hurt priuely, saye wordes
openly, whan officers be com-
myng, they tary for the, whyle
they be present, they do awaite
on them, beyng oute of autho-
ritie, also do forsake them.

Eloquence.

Eloquent wordes become
not a sole, noz lying lippes
a man in authoritie,

Wise

Fame

Banket of

Sal. **B**etter is a good name than
abundance of riches, for
good estimation surmounteth
all treasure.

Sens. Those men say ill of thee,
that be ill them selves. Reason
answereth, I shuld be soe me-
ued, if Cato, Lelius the wyse,
the other Cato, and the two
Scipions should so reporte of
me: or if these men should say
this with a ripe iudgemente,
which they do now be malice
corrupted.

Tul. The ages, and not the same
should first be considered.

Pa. The infamy of man is im-
mortal, for he is a liue whan
thou thinkest him dead.

FINIS

Fayth

Sapience.

Fayth.

Our Lord wil rewarde eue. Begun
ry man according to his
Justice and sayth.

Whethat beleue Chyſt let Hiero.
be folow Chyſtes lining.

They which beleue in God, Paulus
let them endeavour them to ex
cell in good woꝝks. ad Ti
tam.

Lyke as the body is dead, Iacob
wherein is no ſprite, ſo that bus.
faith is dead, where ther lack
woꝝdes.

The fayth of a Chyſtian is Auguſt
dopned with charitie, & with
out charitie is the fayth of the
dyuell.

Fayth not exerciſed, ſome
wareth ſicke, and beyng bnoc
upped, it is assaulted with

I. i. ſun

Banket of

sundry dispelasures.

Paulus
ad Ro.

Not the herers of the law
be righteous in y^e presence
god, but the doers of the law
shalbe iustified.

Christ.
ap. d
Matth

Not every man y^e sayeth
me, Lord, Lord, shal enter in
to the kingdomes of heauen
but they which do the will
my father, which is in heauen.
Feare.

Salo.

The roote of wisdom is
feare god, and the branch
therof, shal long time endure.

Eccle.

There is none authoritie
to great a puissance, that oppo-
sing, with dreade may long
endure.

Enni.

Whom men feare, they
hate, and every man whom
hateth

Sapience.

hateth, he desireth to perishe.

Died and ferroure be welke
bondes of loue, soz if that they
breake, & men cease to feare,
than begin they to hate.

It is more daunger to be
loved than to be despised, soz ne
dies must he feare many, who
many feareth.

Foly.

A foles way in his owne
eye is beste, a wyse man
bereth god counsaile.

He that answereth befoze
he heareth, proueth himselfe
to be a fole, & woorthy rebuke.

A wise sentence in a foles
mouth shal not be regard, soz
he telleth it not in oportunitie
Take not long with a fole,

L. ii.

and

See,

Salom.

Eccle.

Banket of

and with him y lacketh wilt,
keepe not much company.

**Sau-
lus.**

He that setteth much by him
self, wher in deed he is nought
woꝛth, he bzingeth him selfe
into folly.

Culli.

It is the pꝛopꝛetie of a scoule
to seeke out other mens faults
and forget his owne.

Flattery.

Salo.

My sonne, if ill men will
feede thee with flattery,
consent not vnto them.

Better are y strokes of him y
loueth truly, thā y false hyfler
of them that do flatter thee.

**Hiero-
ni.**

Sale bearers, riotters, glo-
sers, and flatterers, flee farre
from them, as from thy chiefe
enemies.

With him

Sapience.

Within thy self, behold well **Sene.**
thy selfe, & to know what thou
art, geue no credence to other.

Whole eares be so stopped **Cicero.**
from trouth, that he may not
abide to here troth of his friend
his health and prosperitie is to
be dyspayed.

Like as wo2mes soonest be
bred in softe wood and ientill, **Plat.**
so the most noble wittes, de-
sirous of prayse, gentyll and
honourable, most maketh of
flatterers, & do nourish such
persons as be their distroiers.

The familiar compaignion,
which is alway like pleasant,
& gapeth for thanke s, and ne-
uer biteth, is of a wise man to
be alway suspected.

L.iii.

Great

Banket of

Great mens sonnes learne
nothing wel but to ride, so in
other doctrynes their maisters
do flatter them, praysing all
that they speak. At wasplyng
their felows fall down er they
be throwē. But y rough boys
whan he is ridden, knowyng
not whether he y rydeth be a
prince or subiect, a riche man
or a poore, casteth him out of
the saddell, if he cannot good
skill of riddyng.

Fortitude.

Micro. Fortitude and constance is
the high way, he that four-
neth to much on the right hād
is solehardy and froward, to
much on the left hand is fere-
full and coward.

Sapience.

Fortitude is an affection of Tull.
mynde, sustenting patiently
perill and greefe, and being al
way free from all dread.

Fortitude appereth not but Grega.
in the time of aduersitie.

To a wise man none ill may Sene.
happe, for he standeth upright
vnder euery burdein, nothing
may appaie him, nothing dis
pleseth him. y ought to be born
for what soener mought happe
to man, he neuer complaineth
y it hath chaunced vnto him.

All things ought to be fore
thought on, and the mynde for
tified against all that mighte
happe. Banishment, tormen
tes, sicknes, calamite, this weac
kes, thinke on them dayly.

E.iii.

To

Banket of

To suffre grieve quietly and
coldly, it profiteth much to co
sider, and so to do it is a great
honestie.

Needs must he that is vali
ant, be of a great courage, & al
so invincible, he y is invinci
ble dispiseth al things that be
transitoz, supposing the to be
inferioz unto him. But no
man may dispise those things,
wherby he may be greued, but
onely he y is valiaunt. Wher
foze it hapneth that a valiant
person can never be greued,
all wisemen therefore needes
must be valiant.

It was wont to be a greate
praise and a merittous, to
have paciētly takē al froward
aduen

Sapience.

adventures, not to haue ben
subdued by fortune, but in all
aduersitie, to haue reseynd
their estimation and dignitie.

The timorous dog barketh
more soze than he bireth. **Q. Cur**

Woe see the greatest ryuers
fall with least noyse.

Fortune.

Fortune can neuer make Boett
that to be thine, that nature
denieth thee.

It is a naturall sicknesse in **Taci.**
men to behold with soze eye
the new aduancemēt of other.

Loke how many wōderers **Senec.**
to many enuiers.

As fortune beckett, so sa **Iust.**
our inclineth.

Innumerable be the exam
L. v. ples

Banket of

ples of changeable fortune for
where made she euer greates
toy, but wher sorrow proceded,
or what sorrow hath she caused,
y hath not proceded of ouer
much gladnesse?

Felicite beginneth by y or
dinace of god, wher misery is
estemed by y iudgemēt of mā

Senec. The interprises be in our
puissance, but their cōclusion
fortune determineth.

To beare rule is chaunce, to
gine rule is puissance.

Fortune fanozing variance
dispieth constance.

Cicill. Who so hope, reason, or ima
ginatiō dependeth on fortune
in him nothing may be con
stant for certayne.

Sapience.

Fortune is to great men de-
ceitfull, to good men vnsstable,
all that is high is vnsure.

What fortune high rayseth,
she lifseth vp to let fall.

In things which be mode-
rate, cōtinuance is constant.

Chilo the wise mā being de-
maunded what fortune was:
He answered, a leude phisiciō:
for she made many folke blind
that trusted much to her.

Oftentimes fortune corrup-
teth nature.

God

The eyes of God be more
bryght than ☿ sonne, be hol-
ding every wher al the ways
that men take the dependēce of
☿ which is bottomlesse, seing
mens

Chilo.

A. Cus

Salo.

Banket of

mens thoughts where they
think them most secre te.

In the hart of man be many
deuises, the wil of god euer a
bideth.

No sapience, prudence, no
counsail, may preuayl against
god. The horse is prepared to
bataile, but yet god geueth al
way the victorie.

Eccle.

They that feare god, wil be
leue his woꝝd: & they that loue
him, wil kepe his cōmandmē

Daniel.

Blessed be the name of ou
loꝝd, soꝝ wisedomē & puissancē
be of him only, be altherett
tymes & ages, he also trāsla
teth and oꝝdeineth kingdoms

Gouernour.

Where

Sapience.

Where as lacketh a go^u ^{Sap.}
uernour, the people de-
cayeth, where as bee many
counsayles, there lacketh not
suretie.

In the multitude of people
is the state of a kyng.

In the fewnesse of subjects
is the p^rinces dishonour.

A p^rince that gladly hereth
leasinges, hath all his officers
peruerse and wicked.

Who is the countrey, wher
p^r ruler is wātō, & they in auc-
toritie break their fast timely.

Happy is that lande, that
hath their kinge noble, and
where men in authoritie eate
in good season.

Be that is a gonernour of ^{Tal.} ^{de}
sendeth

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offic. 3. fendeth moze greuously by his
example than by his offence.

Sal. Wher a gonerour lacketh,
the people shall perish, the sa-
uegard of them is, where be
many counsailes.

Iere. Rulers haue done thynges
with foly, and sought not for
our lord: therfoze they vnder-
stand not, and their flocke is
broken and scattered.

Plat. Prepare thy selfe, and fur-
nish to thy condicions and ma-
ners, & set forth the forme of
thy living in such wyse, as he
y in the middel of euery mas
sight leadeth his lyfe, and may
behold from no man.

The commune people are
wont to serch and behold curi-
ously

Sapienee.

ously the maners, liues, and
condicions of them that be ru
lers, although they be conce
red neuer so closely, or hid &
kept with hangings and cour
teynes neuer so pziuily.

Good men.

A Good man shall receyue Halo.
aboundantly grace of our
Lord: He that trusteth
in his owne witte, doeth euer
vngraciously.

We may cal that man gra
cious, to whom nothing is Dene.
good or il, but a good minde or
an ill, which is a lover of ho
nestie, contented only with ver
tue, whos no fortune extolleth
or oppresseth, nor knoweth
any thing to be better than that
he

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he may geue to him selfe, to
whom very pleasure is, to se
littell by pleasure.

Gluttony.

Salo.
pro. 33.

Hunt not the company of
drinkers, nor the diners
suppers of them, that bring
flesh with them to eat, for they
which attende only to drink-
ing and making of banket-
tes shalbe consumed.

Agust.

Not the vse of meat, but the
inordinate desire thereof ought
to be blamed.

Agust.

The rich men will not be
constrayned to eat that which
poore men eateth, but let them
kepe the custome of their infir-
mitie, being so, that they can
not otherwyse satisfie their
nature.

• Sapience, ¹²⁸

nature. If they change theyr
custome, & therfoze be sick, let
them vse their superfluite, and
geue to the poore menne that,
which vnto them shalbe cōue-
nient and necessarie.

Unhappy are they, which haue
more appetite more than
their stomache.

Glotony is an ill maystresse. Amb.
to serue, she alway desireth, &
is neuer contented.

What is more unsaciabie thā
is þe belly, y this day she recei-
ueth, to morow she expelleth &
whā she is full, she disspeteth of
cōtinence: whā she hath digested,
she biideth vertue farewell.

Dentse king of Sicile, whan Cice.
he had eaten pottage, which a

U. i. cokes

Banket of

cooke of lacedemōia had made
he said that the meate did not
delit him the cooke answered.
It was no meruail, for it lac-
ked spices: whā y kyng asked
what he lacked, he answered
labour, sweat, rūning, hunger,
atthirst, for with such maner of
stufte, y meate of y lacedemo-
nians was euer prepared,

Glorie
Cul. **G**lorie is a thyng substancie
cul. q. 3 all and perfectly expressed

It is the praise of good men,
consenting together, a voice
intorrupted of the that indge
wor of an excellent vertue

Dil. 2 The chief and perfect glorie
standeth in three thynges, if y
multitud love vs; if they haue
god

Sapience.

god opiniõ of vs: if (as it wer
marualling at vs) they suppose
vs well woꝝ they to be had in
much reuerence.

Thus saith our lord, Let
not the wyfe man glozie in his
wisetome, noꝝ the strong man
in his strengthe, noꝝ the riche
man in his substance, but he y
is glorious, let this be his glo
rie, to knowe & vnderstand me.
foꝝ I am y lord y do execute
mercie, iudgement, & iustice in
earthe: these thinges do please
me sayth our lord god.

Noꝝ that fyre maketh smoke
that quickly is kendeled, noꝝ
that glory causeth enuie, that
thoꝝtly appereth.

Grace

Alm.

The

Banket of

Aug. The grace of God, why it is sent vnto this man, & not vnto that man, the cause may be priuy, without iustice truly it may neuer be.

Aug. The grace of Christ, without the which neither children nor me may trust to be saued, is not giuen for merits, but is fauourably disposed without deservings, and therefore it is called Gratia, which both signifie fauour in English.

Berna. Grace (as I do suppose) consisteth in three things, in abhorring things which are past, in dispising things present, & in desiring things, which for vs are prepared.

Grace is giue for this cause,
that

Sapience.

that the lawe be fulfilled, that
nature be restozed, and that by
sinne we be not subdued.

Humblenesse.

Neuer suffer thou pride to
rule thy wit or sentence:
for in hir al destruction taketh
rote and beginning.

Tobi.

On whome saiethe our Lord
shal my spirit rest, but on him
that is humble and getill, and
oꝛdeeth my words:

Isaas

Petr.

GOD resisteth proude men,
but to them þe be humble, he gi
ueth his grace.

Ecdz.

The more honourable thou
art, the more humble thy self vn
to al men, & thou shalt finde fa
mour both of God and of man.

In thy thought extol not thy

U.ii.

selfe

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teſſe lyke a bul, ne beſt proude
of thyne aces, but in humble-
nes kepe euer thy courage.

Sal. The greater thou art, & more
humble be thou, & in the preſence
of god, thou ſhalt fynde grace.

Eccle. How great ſoever thou be,
humble in all things, and thou
ſhalt fynde grace befoze god.

and no ſuch. Haſt.

Sert. **T**HE Emperour Octavian
was wont to ſaye, nothing
became worſe an emperour or
king than haſte and ſoule hardi-
neſſe, ſo that which was well
done, was ſone done.

Sal. Honour
As unfitting is honour to ſo-
les, as ſnow is in ſommer,
and hail ſtones in battell.

Ho

Sapiencci

Honour nourisheth cunning, Tui,
and with praise mens wittes
be kindled to study.

Honours ouer great, wher plat.
in is pride, and to much state
lines, like great & corporate bo
dies, be throwe downe sodainly.

Honours substanciall and
perfect, and also fauour of the
which haue a good turne in re
membzance, & be in rendzing
thankes very diligent, should
not be refused.

Hipocrisie.

Take hede of false prophets Chri=
that come to you in the gar stus in
mets of shepe, but within they
be rauenous wolues, by the
fruits of the shall ye perceiue
them.

M.iiii.

Ho

Banket of

He that desireth to seeme & he is not, he is an hypocrite, he saith to be good, yet doeth he not practise it, for in the praise of men he esteemeth his profit.

Dissembled equite is not properly equite, but double iniquite, for it is bothe iniquite, and dissimulation.

Greg

Hypocrites are vile in apparel, and proude in their corage and while they seeme to despise all things in this worlde, they seeke by meanes to attein to all things that be of the worlde.

Callis The nighest way to renome is to be such one in dede, as euery man would be reputed.

He that saith him self to be a friend, & is not, is worse than
be

Sapience.

he that is a forger of money.

Openly to hate or to love,
more belongeth to a gentil cou-
rage, than to hide in his counte-
nance what his hert thinketh.

Humbleness.

Every man y exalteth him
selfe, shal be brought low, Chrys-
tos
and he that humbleth himself,
shal be advanced.

All men delite to be high, the Aug. -
grace is humilite, why settest
thou thy foote so far from thee?
thou wilt fall and not clymbe,
begin at the grice, & thou arte
soorthwith at the toppe.

He that doeth gather other Gre
vertues without humilite, do-
eth as he that beareth fine pou-
der into a boystrous wynde.

W. b. That

Banket of

Sene. That man is happy, which
the higher that fortune adua
ceth his substance, so much the
lower he auaileth his courage
Ill men.

Eccle. Three kindes of people m
Soule hath hated, a po
man proude, an olde man lac
ing wit, a great man a lier.

Sene. Ther is no hope of remedie
wher y which sometime we
bices, be touned to maners.

Sal. That which the ill man mo
dredeth, shal come vnto him,
that which he desireth shal be
giuen vnto good men.

The ill man shal vanish
way lyke a storme, y good man
shall stande fast, lyke an euer
lasting foundation.

Sapience.

The woꝝk of an il mā is euer
vnsstable, he yf soweth good woꝝ
es, hath a sure aduantage.

Do thou none euyl, & none
shal come to thee, leaue euil cō
pany, & euil wil forsake thee.

If a Moꝝian may change his
kin, oꝝ a Libard hir spots, ye
may also do good, whan ye are
bought vp in ill.

To him that doth ill, ther is
no greater penance, than that
he displeaseth all men, & con
tenteth not him selfe.

Iustice.

N D man may be iuste, that
feareth either death, pain,
poule, oꝝ pouertie, oꝝ that pre
ferreth their cōtraries befoꝝe
very equite.

The

Banket of 2

**Ag-
glaus**

The foundation of perpetual
praise and renowne is iustice:
without the which nothing is
commendable.

King Agestlaus beyng de-
maunded, which was the bet-
ter either iustice or fortitude:
He answered, if all men were
iust, we neded no fortitude.

Eccle.

The glozy of a good man is
to do iustice.

Iustice exalteth the people,
but sinne maketh people wrec-
hed and miserable.

**Alex.
the
empe-
rour.**

The Empe rour Alexander,
hearing y a poze olde woman
was ill intreated with one of
his souldiours, he discharged
him, & gaue him in bōdage vnto
the woman, to gette hir
liuing

Sapience.

living with his craffe, for as
much as he was a carpenter.

Aristides, called the righteous Aristi-
dus, being demanded of one,
if he were righteous of his
own nature. Nature, sayd he,
hath much holpen me ther to,
but yet by myne industrie, I
haue holpen hir also.

In the path of iustice is life,
the way that turneth thereto,
leadeth to death.

Iustice mounteth the people
in honour, sin maketh people
wretched and miserable.

Be not overmuch iust in ex-
tremities, and fauour no more
than is necessary.

My sonne, desiring wisdom,
keepe thou true iustice, & God
almighty

Banket of

almighty wil geue it vnto the
Amb. He is a iust man that spareth
not him selfe.

Judge.

Salo. Accordynge to the iudge of
the people, so be his officers
Such as be rulers of a citie,
suche be the commons.

Eccle. Presentes and gistes make
blinde iudges.

Conet not to be a iudge, ex-
cepte thou be of power able to
subpew iniquites, lest perchace
thou shalt feare the state of a gret
man, & geue occasiō of rebuke
in thine owne hastinesse.

Isaias Overlastyng wo shall be to
them, which make varighte
wyse lawes, and do write a
gagast iustice, to the intente
they

Sapience.

they will op pzeffe pwe men
in iudgement, and violentlye
subuerte the cause of the peopl

All do loue pzeintes, and
folow rewarde: to the father-
les child thes do not minister
iustice, the pwe widows mat-
ter commeth not befoze them.

Here therfoze ye kynges, and **Saph**
vnderstande ye. Learn ye ind-
ggs of all partes of the world.

Giue eares ye that rule ouer
multitudes, and delite your
self in the troubl of people, for
power is given to you fro our
lord, which shall examyn your
actes, & inserche your thoughtes,
for whan ye wer ministers
of his kyngedome, ye iudged
not straitly, ne kept the lawes
of

Banket of

of true iustice, ne wēt after his
pleasure, horribly and shortly
he wil appere to you: soz most
sozest iudgements shall bee to
them that haue rule ouer o-
ther. To the poze mā mercy is
graunted, but the mighty man
shal suffer mightily tozments.

Moys. Take thou no gistes, which
Deu. do make wise men blind, and
peruerthe the woordes of them
that be rightuous.

Judgement.

Sal. **H**e that iustificih an ungra-
tious person, and he that
cōdemneth a good man, thei be
soze god be both abhominable.

Iere. The kite in y ayze knoweth
hir time, y turtel, the stozke,
and the swalowe to come at
their

Sapience.

their seasons, my people know
not their lords iudgement.

A good man will not in his **Cull.**
friends cause, do agaynste a
weale publike, agaynst his oth,
no2 agaynst the trust which is
put in him, so2 he layeth aside
y personage of a friend, whā he
taketh on him a iudgis office.

The emperour Alexander **Alexan.**
would neuer suffer to be sold **August.**
the office of a iudge, o2 greate
authozitie in the execution of
lawes, saing. **Prædes** must be
sell, y doth bye. And I wil not
let y there shall be marchalits
of gouernaunce, which if I do
suffer, I may not condemne:
so2 I am ashamed to punish a
man that byeth and sellet.

A. l.

Them:

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The mistocles being þ chief iudge in Athenes, when there came to him a great musiciā, which desired of him a thing somewhat against iustice: The mistocles answered, if in sing- ing þ doest not regard nūbe & tyme, thou art not woꝛthy to be called a good musician: noꝛ I a good iudge, if I would pꝛefer befoꝛe the lawes þ pꝛi- uate fauour of any one person

Ignorance.

Christ. I If a blinde man do take vp
apud pon him, to lead one that is
Matth. blind, they both shall fall in
the ditch.

Salo. Sapience & doctrine of so-
les be dispised.

Ingar.

Sapiēce.

Ingratitude.

He that doth render an evil for a good, shall not departe from his house.

The hope of a person vnthankful, shall relent like winter ice, & as water superfluous shall banish away.

The greater benefites that men doe receiue, the more greuous indgement shall be giuen them, if they do offende.

A good man doth all thyng wel, if he do al wel, he cannot be unkinde.

He that thinketh alwaye to crane, forgetteth what he taketh.

In couetise nothing is more than that she is unkinde.

¶.ii.

He

Banket of

He taketh away the mutual
course of giuinge and takinge
good tournes, who so euer
neglecteth to render equal thā
to him that deserveth it.

Plaut.

That is a person dishonest
which knoweth how to take
a benefite, and not how to re-
quite it.

Idelnesse.

Anto.

The good Emperour Anto-
nine withdrew frō diuer
persons their pencions and
laries, perceyuing them ydel
sayng, that there was nothing
more reprocheful or cruell
than that they should grow
venoure the weale publike
which with their labour no-
thing increased it.

Idel

Sapience.

Idelnesse hath taught much Eccle.
vnhappinesse.

He that wil not worke, shal Pan-
lus.
not eate.

Some tims be taken frō vs Sene-
sometims do escape vs, some
flow away not vnbitting vn-
to vs, but y^e foulest los of time
is of y^e, which by our negligen-
ce doth slippe away from vs.

Idelnesse weareth strengthe
as ruste doth yron, the bronde
unferred bourneth slowly, &
if be be moued, he causeth the
fyrre estowes to kendale.

We are net bzought vp so by Tull.
nature, y^e we shuld seme to be
made for game & folace but ra-
ther for grauitie, & for some
studis more serious & weighty

¶.iii.

Idel.

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Sene. Knowledge without learning is death and the grave of a quick man.

Inordinate appetite.

Paul. The root of all mischief is inordinate appetite, which some men following, have erred from faith & brought themselves into many sorowes.

Innocē There are three things specially, which men be wote to desire inordinately, riches, bodily pleasures & greates auctoritie. Of riches he doth procede il things, of pleasure dishonest things, of auctoritie vain things.

Augu. There is no grief in lacking, but where there is inordinate desire in having.

Sene. What which is other mens liketh

Sapience.

liketh vs beste : that which is
our owne, liketh best other.

To flee inordinate appetite is
very nobilitie : but to subdue
it, it is royall and princely.

The reasonable mind must iudge
if to be rich, not thy pos-
sessions or mens estimation.

Cunning.

A Man to perceyue that he
is ignorant, is a token
of wysedome, like as to
perceyue, that he doth w²dg,
betokeneth iustice.

In much cunning is much
indignacion.

Cunning causeth vs to
know, whither we shal come:
vertue, how that we may thi-
ther come, the one without the
other

¶.iiii.

Banket of

other littel auaileth: for of cunning springeth vertue, of vertue perfect felicitie.

Cunning is to know God, and to embrace vertues, in the one is Sapience, in the other is Justice.

Gale. Science is a knowledge convenient, stable, and neuer declining from reason.

Doctr. Esteeme thou much cunning to be more worth than cōyne, for this shortly decayeth, cunning ever continueth.

Plutar. The wise Solō made a law in Athens, y the child should not be boundē to succour his father, of whom he had receyued no maner of doctrine.

Kynge.

Sapience.

HE is in great erroꝝ, that thinketh a king to be safe in his person, where nothing may be safe frō the king, sens suretie is assured by mutuall suretie.

*Sene.
de cie
mentia.*

Theopompus king of Lacedemonie, vnto one y demann- ded of him how a king mought most surely keepe his realme, & defend it, sayd, if he geue to his conncellours libertie to speak alway truth, and to his power neglecteth not his sub- iects, whan they be oppressed.

*Theo-
pompus.*

Truth and compassion be- cometh a king, & his place of a state with mercy is stablished.

Salo.

O ye kings, if ye delite in highe places, and sceptoures
Æ. v. make

Sapl.

Banket of

make much of sapience.

Plato. Moste happy is that publike
weale, where either men stu-
dious of wisdome do reigne,
or where the king is studious
of wysedome.

Sene. To be in a fury, it may be cal-
led womanly.

It neuer besēmeth a king
to be angrie.

If thou wilt subdew all
things vnto thee, subdew thy
self vnto reason. If reaso rule
thee, thou shalt rule many.

It besēmeth men to feare
their prince, but much more
to loue him.

Lendyng and bo-
rowyng.

Lende

Sapience.

Lende not to a greater thā Salo.
thou art, and if thou hast lend,
accomppte it fo2 lost.

¶ Lofte of a friend, or
of gods.

He that is robbed and lo- Salo.
seth his cote, wher he hath
no mo, if he had leauer lamet
him selfe, than to looke about
him, & prouide how to escape
from cold taking, and to find
some thing to couer his shul-
ders with, wouldest thou not
thinke him to be a naturall
fole? Thou haste buried him,
whō thou diddest loue: Seke
now fo2 him, whō thou maist
loue. It is much better to pre-
pare estsones a friend, than to
weepe fo2 a friend,

Labour.

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Labour.

Tull. By custome of labour we
shal make the peine more
easie to suffre.

Cato. Cato in an oraciō, which he
made to y^e mē of armes of Qu
mantia, sayd, Cōsider in your
minds my felows, y^e whan ye
do a thing well by laboꝝ & tra
uayle, y^e labour sone passeth,
the thyng wel doen, alway re
mayneth. But if ye do yll by
inoꝝdinate pleasure, the pleas
ure sone banisbeth, but y^e deed
y^e is yll done, neuer remoueth.

Pontanus. It is a token of a feeble and
tender courage to flee from
things laborious and payne
ful, of the forbearing wherof,
flouth is ingendꝛed, and nice
nesse,

Sapience.

nesse, and their continual companion vnchristianness.

To labour in bayne, and a man weryng him selfe to get nought but displeasure, is extreme penitnesse. Salut

Lavve.

NO law is to al men commo- Linus
dious, it is enough if 33.
to the moze part and in a gene-
raltie it be sufficient.

Sharpe punishment of vn- Cecili
lesfull actes is the discipline to
live well and warely.

The king Antiochus wrote Plutar
to the cities, being vnder his
obeyfance, commanding the,
that if he required them by his
letters to do any thing that
was contrary vnto his lawes,
as to

Banket of

as to him that was ignozaunt
they shuld repugne & deny it.

Dion.

Cratane the emperour most
noble and valiant, by no mar-
ciall affayres mought be called
from geuing lawes to his peo-
ple, but that now in one place
sometime in an other, he wold
sit openly and here suites, and
also geue iudgements.

The law is good, if it be le-
fully pld.

Paulus.

The people that are without
lawe and do that which in the
lawe is contriued, they be a
law to them selves.

Tul.

This is once certain, lawes
were made for the preserua-
tion of people and countreies,
and for the quiet and prosper-
ous

Sapience.

rons life & estate of men that
line vnderneath them.

Like as where there bee ma Arceus
ny pbilicions and medecines, laus.
there are many diseases, so
wher as are many laws, there
be many mischiewes and grea
test iniuries.

Lavves.

W Here men appzebended Modes
in littell trespass, some stinas.
be greuousely punished some
buech are touched, it is great
cause of disorde in a weale
publike.

Law is a high reason ingen Cull
bred in nature, which comānd
beth that which ought to bee
done, & forbiddeth the cōtrary
Lawes of men may be lyke
ned

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Anaxa ned to copinebbes, which do
gozas. tie littel flies faste, and with
great flies are baste.

Lechery.

Augu. **L**echery is enemye to God
and enemye to vertues, it
consumeth all substance, and
deliting in the appetitie pre-
sent, letteth that a man can
not thinke on pouertie, which
is not long absent.

If we will consider the ex-
cellencie of mans nature, and
the dignities therof, we shall
wel perceiue, how foule & dis-
honest thig it is to be resolued
in lechery, & to liue watonly.

Contrary wise how honest
and sayre thig it is to lyue
temperately, continently, saba-
ly, and

Sapience.

ly, and soberly.

youth vntemperate, and full
of lechery, maketh the body to
be in age withered and feble.

Libertie.

/ **L**iberte muche liberte it is **Wise.**
hard to be moderat, or to put
a bzidell to wanton affections.

They be out of liberte, that
do not labour in their owne **Sense.**
business, they slepe at a nother
mans wycke, and set their fete
where an other man steppeth.

What is elles liberte, but to
liue as thou wouldest?

Truly of ouermuch licence **Terre.**
happeth great pestilence.

Liberalite.

P. i.

be

Banket of

Arist.
ethic 4 **H**onely is liberal, & which
spendeth after his substance
and as it is needfull.

Arist. Liberalite is not in the mul-
titud or quantitie of that whi-
che is geuen, but in the facion
of him that geueth, for he dis-
poseth it after his substance.

Sene. He geueth very late, that ge-
ueth not vntil his need craueth

Be ware that thy benefit ex-
cede not thy substance, for in
suche liberakite is an appetite
to take vnlawfully, that there
lacke nothinge to giue away
bounteously: for where men
geue and be needy, they be com-
strayned to pluck estiones fro
other, of whome they purchas
more hatred then sauoure of
theym

Sapience.

theym that they geue to.

In geuinge, these thinges must be considered, what thing and to whom, helpe, wher, and wherefoze thou geuest.

Whan thou emploiest a benefite, chose such a persone as is plaine and honest, of good remembrance, thankfull, absteyning from the goodes of other no nygarde of his owne: and specially to al men beneuolēt. **Tul.**

The greatnesse of the benefite is declared, oz by the comodite, oz by the honoure: oz by the necessite.

Where be two fountaynes, which do appoyne liberalite, a sure iudgement, and an honest fauour.

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Life euerlasting.

Paul. **O** The deepe richesse of the
wisdomme and knowledg
of god, the iudgementes of
them, how impossible is it to
comprehende: how impossible
is it by sekynge to finde them.
Who knowethe the minde of
the lord, or who was his coun-
saillour, or first gaue it to him:
and he shalbe recompensed for
of him and by him, and in him
are al thynges: to him be glory
vnto y world of worlds Amen.

Aug. That which god hath prepa-
red for them that do loue him,
faith doth not take it hope doth
not touche it, charite doth not
apprehende it, it passeth al de-
syres and wishes, gotten it
may

Sapience.

may be, esteemed it cannot be.

We may lightlier tell what **Aug.**
is not in the life everlastyng,
than what thinges be there.

There is no death, there is
no waylyng, ther is no wey-
nesse, ther is no sickenes, ther
is no hunger, no thirst no chan-
ging, no coꝝrupciō, no necessi-
te, no heauynes, no sorow.

Loyalte.

The lyng lips are to God **Sal.**
abominable, they that
do truely, do please him.

Malice.

Who that prouideth for an **Cul.**
others distruction, let
him besure, that a like pesti-
lence is prouided for him, so
p.iii. that

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that of a lyke thinge he shal
sone after be partener.

Sapt. By malice a man sleeth his
owne soule.

Sene. Malice drinketh & moze part
of his own venim. Serpentes
& venim whiche they haue for
the destruction of men. Withen
their owne perill they keep
it, malice hurteth him most
whiche doth reteine it.

Marriage.

Plut. Like as in chaffe or heares or
an hare, fyre is sone kindled
and sone put out, except some
other thing be mixt with it to
nourishe and kepe it: so loue
sodainly inflamed in man and
wife with beaute or persōage
may not dure longe, except be
yng

Sapience.

ing ioyned wth good cōditions, it
be nourished wth wisdom, & ther
by receiveth a liuely affectiō.

Women that had leuer role
foolische husbandes, than obey
wise men, be like them, which
wold rather lead a blind man,
than folow him that hath both
sight and good vnderstandyng.

House and gooddes w^{re} receiue of our frendes, a wyse
wife is properly genē of god. Salo.

Depart not from a wise that
is sadde and wise, which thou
hast taken in the feare of god
the grace that is in hir honeste
surmounteth all riches. Eccle.

Art thou bounde to a wife?
seke not to be loused.

Art thou lose from a wife? Dan.
P. iiii. seke

Banket of

Take not to be married.

Mariage in all things is honourable, and the bed immaculate, for god shal iudge fornicatours & also aduouters.

The: **Themistocles** a noble man,
misro: having but one daughter, de-
cles maunded of hir, whether she
wold be married ether to a poze
man hauinge worshipfull ma-
ners, or to a great man with
leude condicions. She answered:
Bye I had leauer haue a
man lacking possessions, then
possessions lacking a man.

Marro The vyce of a wife is eyther
to be taken away, or to be suf-
fred. He that taketh it away
maketh the wife moze commo-
dious, he that suffereth, ma-
keth

Sapience.

heth himselfe better, by obsepy-
ning of pacience.

Mercy.

Mercy is a temperance of **Sens.**
mynde in the power to
aduenge.

Cōpassiō regardeth not the
cause, but the estate of person.
Mercy is toynded with reason.

Nothing is moze commen- **Tul.**
dable, nothing is moze wortby
to haue place in a great man,
than placabilite mercy.

Blessed be thei y are merciful
foz they shalbe sure of mercy. **Chris**

Among many vertues none **Aug in**
is moze wōderful, o2 moze gra- **Mat.**
cious thā mercy, fo2 in nothig
men do moze appzoch toward
god, than in giuinge to menne

p. v. health

Banket of

health . Fortune may do no
moze, noz also nature can will
no moze, than p̄serue life.

Maners of men.

Sene. [A felicitie is imperfection
wher things dishonest do no
onely belife but also content
and ther ceaseth hope of all re
medie, where that which was
vice is turned to be maners.

Nature.

Sene. **W**ittes enforced do byng
thigs il to passe. The la
bour is in vaine, wherein na
ture striveth.

All nature of beasts, foules
serpents, & of all other things
by mans nature is tamed.

Jaco. That which is infired & inge

dyed

Sapience.

bred by nature is not lightly
remoued by craft.

Thou dost naught thou man **Sene.**
most vnkind, which saiest that
thou hast nothing of God, but
of nature. I tell thee, nature
without God is nothing, nor
God is without nature, but
bothe are one, & be not diuers
in office.

Necessite.

Necessitee maketh that **q. Cor.**
quick, which els wold
be dull, and oft times dispaire
is chiefe cause of hope.

Suffer and blame not that **p. Mt.**
which thou maist not escape. **mas.**

Think how they that be gi. **Sene.**
ued, take firste greuously the
weight of their ycons, and let
of

Banket of

of their going. At the last, whā
thai leaue to disdaine these thin
ges, and do determine to suffre
them, necessitie compelleth
them to beare it valiātly, and
custome to think & pain easie.

It is necessite that in perill
of weck dischargeth the ship
of his burdein. It is necessite,
that by plucking downe bou
ses doe kee them from bren
nyng. Tyme maketh necessite
a lawe.

Nobilite.

Lact. What nobilite riches oꝝ pu
issaunce may be stedfast
and sure, sens God may make
kings baser, ye than those that
be lowest?

Hier. The only libertie befoze god
is,

Sapience.

is, not to do seruice to sinne.

The chiefe nobilitie befoze god is, to excel in all vertue.

What quailleth noble linage **Chyt.** to him, which is wth vilayn maners reprochid: or what reproch is a poze stok vnto hi which is wth good maners adourned?

He that boasteth alway of his aūcestours, declareth himselfe to be vnwoorthy of praises.

The moze honourable that **Salu.** the life of the aūcestour is after esteemed, the moze reprochful is the vice of the linage y^e them succedeth.

Aphecrates a valiaunt cap^{te} **Aphe-**
tain, but the sonne of a thoma^{ra.}
her, being therewith imbzaied
of Hermodius a noble manne
bozne

Ranket of

bozne, answered in this wise :
My blood taketh beginning at
me, and thy blood at thee now
taketh hir farewell.

Obstinacie.

Sala. **T**o resist in vaine and with
much trauail, to get nought
but displeasure is extreme folly.

Obedience.

Pontas. **W**hat maner of obedience
may be ther, where vice
is much made of, & rulers not
regarded, whose contempt is
the original fountaine of mis-
chiefe in euery weale publike.

Pau. **O** servants obey ye your
soueraigns carnal in al thigs,
not seruing to y^e eye, as it were
to please me but in simplicitie of
thought.

Sapience.

thought, seeing almightie god.

Beter is obediēce thā sacrifice **Sal'o.**
He that resisteth authoritie, **Pau.**
resisteth gods ordinance.

It is a generall couenaunt **Aug.**
made by mankinde, to be obe-
dient to kings, how much more
vnto god, which reigneth ouer
all creatures?

If thou wilt be wise, be euer **Bern.**
obedient, for it is written, De-
sirest thou wisdom, thā kepe
the commandements, and god
wil giue hir vnto thee.

Theopompus the kinge of **Theo-
pom.**
Lacedemonia, to one which
saied, That the countrie was
well kept, because that kinges
there knew how to gouerne:
he answered, No not so, but
rather

Banket of

rather bicause the people knoweth how to obey them.

Trist. Some faults of rulers & officers ought to be tollerated, for he that goeth about to correct shall not profit so much, as by to disobeye their superiours shall bring to men detriment.

Pacience.

Eccle. The patient man will suffer for a tyme, & after shall come restitution of gladnesse.

All that happeneth vnto thee, suffer in thy trouble, and haue pacience alway in thy poverte: For golde and siluer are proued with fyre and men be acceptable whā they be in the oven of worldly aduersitie.

Ambr. Better is he y contempned, than he that is wronged.

Sapience.

Wong, thā he y is greued ther
with, for he y cōtēneth it, deth
despyse it, as if he felt it not,
but he y is greued therwith, is
toured, as if he felt it.

If thou wilt be noble of cou- **Sene.**
rage, suppose y no displeasure
may happen vnto thee, but say
this of thine enemy: he wolde
haue hurt me, but he hurteth
me not: & whā thou perceiuest
him to be in thy danger, think
y to be vengeance sufficient,
y thou moughtest be reuēged.

Peace

BLessed be they that make **Christ.**
peace, for they shalbe cal- **apud**
led the children of God. **Matth**
Euery realm deuided against **Iohann.**
it self, shalbe made desolate, &

Z. i. every

Banket of

euery city or hous in it self di-
uided, shal not stand or abyde.

He y^e hath not peace of the
hert, & mouth, & the act, ought
not to be called a chryste man.

Augn. He that punisheth his body
and keepeth not concozde, he
praiseth god on the taber, and
not in the quier.

Periurie.

Micro. **H**e that prouoketh a man
for to swear, & knoweth
he shall swear falsely, he is
wozle thā a murtherer, for
murtherer sleeth the body, but
he sleeth y^e soule, ye two soules
togither, his, whō he prouoc-
ed to swear, & also his own.

Calli. The punishment of periurie
by gods law is death, by mān
law

Sapience.

into perpetuall infamy.

I say vnto you, that ye in no Anger
wise do sweare, least by that
swearing ye come to þ point
to sweare lightly, and that by
lightnes ye come vnto custome
and from custome ye fall into
periturie.

He that is ready to be soz. Here.
sworn, he smeth to be sworn
befoze he swear falsly, soz god
iudgeth not only be deeds but
also by thoughts, which pro-
cede from the herte.

No man sweareth often, but Idem.
he is sometime sozsworn, like
as he þ bseth to speake much
speaketh somtime thinges out
of reason.

He is a double offender, that Idem.
Z. ii. taketh

Banket of

taketh the name of god in vain
and deceyeth his neighbour.

Perill.

A. Cur. **T**here is nothing so sure,
that it is out of danger,
perchance of that thing which
is of no puissance.

Socras If thou mayst not clerely es-
cape out of perill, chouse rather
to dye honestly, than to lyue
shamefully.

Pouertie.

Sene. **I**t is soone made redy and
easie, that nature desireth, to
things superfluous, sweate is
required.

Dauid. The patience of poore men
at the ende shall not perishe.

Salo. Better is littel in feare of
our

Sapience.

our Lord, than great treasure
which will neuer be satiate.

They be poze in spirit, which **Augo.**
when they do good, they giue
praises to god, when they do
ill, they lay fault in them selves.

The life of man is not in a **Timbzo**
boundaunce of richesse, but in
vertue and faith, this treasure
shal make thee a rich man, if
thou be rich to godward.

If thou wilt lyue after na- **Sene.**
ture, thou shalte neuer be
poze, if after thine oppynion,
thou shalt neuer be rich.

Prayer.

God is farre fro the, which **Salom.**
do not honour him, & glad-
ly he will here the prayers of
good men.

Z. iiii.

Watch

Banket of

Christ. Watch and pray ye, that ye enter not into temptation.

John. Thy prayer is thy speech vnto God, whā thou redest, god talketh with thee: whan thou prayest, thou talkest with god.

Augu. The two winges, wherewith a mā flieth vnto god, be these, if thou forgiuest him, which hath offended thee, and helpest him, who hath neede of thee.

Hiero. With fasting, corporall passions are to be cured. With prayer the pestilence of mans mind is to be healed.

Prudence.

Senec. It is a pestilent puilliance, to be of power to do harme.

Prodigalitie.

What

Sapience.

What thing is moze foolish **Tull.**
than to indenuour thy self
to do gladly a thing, that thou
mayst do it not longer?

Excessive expences of that **Tull.**
which should mainteyne thy
household, drinketh vp the fou-
tain of iust lyberalitie.

Prosperitee.

If God suffre yll mē to haue **Augu.**
much prosperitie, than his
indignacō is much moze gre-
uous. If he leaue il deedes vn-
punished, than is his punish-
mēt moze dreadfull & perillous.

The world is moze daunge- **Idem.**
rous laughing than lewzing. **Micro.**

If thou haddest the wisdom
of Salomon, the beautie of
Absolon, the puyssaunce of

211115

Z.iii.

Sam.

Banket of

Samson, the longe life of Enoch, the richesse of Cresus, the power of Darian, what can all this auayle thee: when finally the body is geuen to worms, the soule vnto diuels to be with the rich mā in paine euerlasting.

Boetl. In all fortunes aduersitie, the most vnhappy chaunce is, to haue ben once happy.

Aristo. Perfitte felicitie is the vse of vertue.

Sens. Much abundaunce maketh cozne to lye, bowghes are broken with their owne burdein, the fruite that cometh often, cometh seldome to ripenesse.

Providence.

Plato

Sapience.

Plato doeth liken mannes playe.
life vnto a chance of dice,
the better it is, the more is it
desired of him that casteth it,
that whatsoeuer chaunce com-
meth, there is good craft in the
long of euery thing as it hap-
peth, thone is not in vs, y is
to say, what we shall throw:
whether is in vs, if we be wise,
that is to say, to take in good
worth the chaunce that doth
fall, & appoint to euery thing
his place, so that the thing that
well chanceth may profite vs,
that which euill chanceth
may not indamage vs.

Pride.

Three kinds of thinges my Eccle.
soule hath much hatred,
Z, v. and

Banket of

and I am much discontent with
their disposicion.

A pꝛoude man pꝛoude, a great
man a lier, & olde man a fole
and lacking discrecion.

Jacobus.

God resisteth them that be
pꝛoude, and to them that be
humble, he geueth his grace.

**Phor-
tunes.**

Be not pꝛoude in wisdom
in strenght, noꝝ in riches; it is
one god that is wise, puissant
and full of felicitie.

Prudence.

Tull.

Prudence consisteth in y^e know-
ledge of things good & yll.

Sal.

A wise man doth al thing by
counsaille, & a fole sone dis-
couereth his folly.

Eccle.

More easie may one resist ill
mociōs, than rule them, and

Sapience:

more easily refuse them than moderate them.

To him whō fortune neuer deceyued, it is no folly to reme.
the y^e vncertaintie of sandrie adventures. **Lib. 20**

The helpe of God is not only gotten with wishes & prayers
but by vigilant study, diligent executing, & wise counselling
all things come to passe. **Salut**

Seperate them that do craftily flatter thee, frō those that do faithfully love thee, lest yll men haue most profit by thee. **Socra**

Be sure of friends, that speake not ay pleasantly. **Athen**

Those which to content thee will speake vnthristlie, for-
do them thy house, and put them
2.6

Banket of
them out quickly.
Promise.

Cal.
de offic.

These promises are not
to be kept which a man maketh
either by freare compelled,
or by craft, deceyued.

Agel-
laus.

The noble king Agellaus,
one which said to him, ye haue
promised: By God sayd he,
haue I, if it be right, if not,
thā spake, but I promised no.

The foundation of Justice
is credence, that is to say, con-
stantnesse & trouth in saying
and promises.

Cal.

Those promises are not
to be kept, which be harmefull
to them, vnto whō thou hast
promised, or by p̄ which thou
shalte receyue moze detrimēt

cha

Sapience.

than they to whom thou ma-
dest promise, may thereby ta-
ke profite.

O the shamefull confessiō of Sence.
fraude and commune mischief
of man: more credence is ge-
uen to mens signettes, than to
their soules.

Pastyme.

Nature broughte vs not Tunt.
forth, as we shold seme to offic. 1.
be made for pastyme & solace,
but rather is grauitie & study
of more weighty importance.
Recreation of wittes are to
be suffered for whā they haue a
while rested they spring vp of
themselves more better & quicker.

Publyke vveale.

Lo

Banket of

Sene. To vse the publike weale
for a particuler gayne or
aduantage, is not onely
thyng foule and dishonest, but
also mischeuous and very ab-
hominable.

Plut. To change suddenly the cu-
stomes and dispositiō of peo-
ple, and with new lawes ha-
stily to rule them, is not onely
harsh, but also vnture, as the
thing y^e requireth much time
with great power & authoriti.
Like as the hand deuided in
fingers, is therfore neuer the
febler, but to every purpose
the apter and rebter: so he that
ioyneth to him other in the go-
uernance of a weale publike ad-
ded with company, shal accom-
plish

3 Sapience.

plish the thing in experience
the moze effectually.

A pynce of a weale publike
might with all study and dily-
gence to expel & drive out of his
countrey ambicio and sump-
tuous expences, wherewith
the mind being nourished and
stirred, is made moze cruell
ferce, and with a prodigalle
wantonnes appereth to be ri-
ottous: and if he can not bring
it to passe, at the leaste let him
abhorre them, and kepe him-
self from them, and refuse to
his power those that desire it,
with all mischiese do assay
to attayne it.

Dwel not (sayd Plato) wher
superfluous expences do sur-
mount

Banket of

mount & reuenews, no: wh
ill men be moze made of the
good mē, no: where the ruler
fo: the moze parte bee liers.

Quietnesse of minde.

Plut. **A**t thou put from thy
office: thou shalt be th
moze at home, and the better
apply thyne owne businesse
Thou labourest to be nigh the
king, but thou art disappoint
ed, thou shalt liue moze sur
ly, & in the lesse busines. But
thou arte tourmoyled with
much care and businesse, y
warme water (as Pindar
saith) doeth not so sweetly ease
and cōfozte the delicate mem
bers, as honour toynd with
authoritv maketh labour plea
sant, and

Sapience.

stant, and to sweate easily.

To him that would be quiet **Sene.**
and live in most surete, the
right way is, to set nought by
exterior thinges, and to be on-
ly contented with vertue: for
who so ever esteemith any thing
to be aboue vertue, he is to be
good, but vertue onely: he set-
teth forth his best naked to
all thyng that fleeth from the
hande of blynde fortune, and
with great study and diligence
abideth his shotte.

Reason.

Not only fortune helpeth **Enk**
menne that be valiant
(as is the olde p[ro]uerbe) but
reason much more, which as
As

Banket of

it were with preceptes, confirmeth & puiſſance of pꝛowesse.
What thyng in man is best reason: for by that he goeth before beastes, and foloweth the Gods. Wherfore a perfect reason is that good, which pꝛopely belōgeth to mā, al otheꝛ things is to him cōmune with beastes. For if he be strong, so is the lyon, if he be sayre, so is the pecoꝛke: if he be swifte, so is the hoxse, & do not say, that in euery of these thynges, the otheꝛ surmounte him, for seeke not that thyng, which is most excellent in him, but that which is his owne, and belongeth pꝛopely to him, so as he hath substance, so hath & trees and

Sapience.

As he hath volūtary mening
in like wise hath not onely the
beastes, but also y wourmes,
if he haue a voyce, so hathe
dogges, and muche louder, the
egles moze sharpe and persing,
bull much greater, the high-
tyngale sweeter: Than what
thyng properly is a mannes
owne: surely reason: for y be-
ing in y right cource & perfect,
maketh a man full of felicity.

Religion.

R. Religio pure and immacu-
late in the sight of god is to
succour poore children and wi-
dowes in theyr tribulacion,
and to kepe them selfe vnco-
rupted in this tēporal world.
He is a strōg thefe, & tourneth
Aa. ii, godes

Banket of

gods house into a theues cab
y of religiō seketh pꝛomocion

Report.

Eccle. Among thy friendes detrac
not the kyng, nor in the
most secret place of thy cham
bere, reposte none euill of
greate man: for the byrdes of
heauen wyl beare about the
voice, and they that haue se
thers, will tell thine opinion.

Richesse.

q. Cur. To much riches maketh
place to losse.

Some thynges be moꝛ
easly gotten than kepte.

Salo. Riches shall nothyng auayle
whan god will take vengea
good vices shall deliuer man
fro

Sapience.

to damnacion.

Substance sone gotten shall
appaire: and that which is ga- **Sala.**
thered by littell ann litell, shal
increase in thy bandes,

Richesse becommeth not a
fole, no2 a vile seruāt to haue
rule ouer princes.

He y gathereth treasure with
a tongue ful of lies, is vainglo-
rious & folish: at the last shal
fall into the halters of death.

That riche man is blessed, **Eccle.**
that is found without blemish
and that foloweth not riches,
no2 putteth his trust in money
and treasure. Let se who is he,
we wil commend him: so2 in
his life he hath don wonders.

They that wolde be rich, do **Pla.**

La. iii. fall

Banket of

fall into temptation, and the
share to the deyll; also into
many unprofitable & harmefull
desires, which bring men
in death and perdition.

Pa. 2. Commaunde thou that the
men of this worlde, that they
presum not to highlye, nor trust
to the uncertainte to their ry-
che, but to do well in God,
that liueth euer, which giveth
vs abundantly all thynges ne-
cessarye at our liberte; and to be
riche in good woorkes; and to
geue gentilly, to participate
wth other, & to make wth their trea-
sure a good foundatiō for tyme
commynge, for attaynyng to
life, which is verie eternall.

Sapience.

men

Sapience.

MEN called wyse men are not to be honoured for every word that they speake, but for their stabilitie and constancy in vertue.

Princes become wise by company of wise men. Eccle. 1. 20.

The ardent desyre of wisdom bringeth one to the everlasting kingdome. Sapi.

O ye rulers of people, see ye love wisdom, that ye may haue a perpetual kingdome. Eccle.

The roote of wisdom is to feare God, and the branches thereof be of long life. Eccle.

A wise heart and hath understanding, wil abstain from ill deedes, & in works of iustice, his purpose shal prosper.

Aa. iiii. The

Banket of

The thoughts of a wise man
at no tyme, noꝛ foꝛ any feare
shall be depraued.

Cul. A temperate and moderate
person needes muste be con-
stant, he that is constant, is
quiet of mind, he that is quiet
hath no variation, & consequen-
tly no griefe oꝛ discale: and all
these thinges do pertain to a
wise man. Wherfoꝛe it follow-
eth no griefe oꝛ discale may be
in a wise man.

Dene. The greatest token & office
of sapience is, that the deedes
do agree with the wordes, and
that the person be euery one &
like to him selfe.

Let thy minde and thoughts
here to extend: onely with and
busily

Sapiente.

busily care, so2 to be with thy
selfe alway content; & satisfied
with the goods that of thee doe
procede, all other desires refer
ring to God.

Wisdom excelleth strength, &
the proudest persō is to be prefer
red before him that is puissant. **Sap.**

A wyse mans ioy is so sure
ly wroughte, that no fortune
may breake it, and is alway
in every place quiete: It de
pendeth on none other thinge
but it selfe, no2 looketh so2 the
fauour of man, no2 of fortune.

Scripture.

All Scripture inspyred of **God.**
God is profitable to teache
to reprove, to correct, to in
struct in iustice that y man of
As. 6. God

Banket of?

God be perfect; and furnished
vnto euery god worke.

Aug. The Scripture and the trea-
sure serue bothe for this pur-
pose, y he may be sought for
honored, that created y creature
and inspired the Scripture.

Hier. At accoꝝdinge to the sayinge
of Paule, Christ is the vertue
of God, and his wisdom, he
that knoweth not Scripture,
knoweth not the vertue and
wisdom of god: for the igno-
rance of Scripture is lacke of
knowledge of Christ.

Idem Let vs not think y the gos-
pel is in y wordes of Scripture,
but in the vnderstanding, not in
the skin, but in the marow, not
in the leaues of wordes; but in
the

Sapiente.

The depe routes of reason.

black

bounded

Simplicite or plainesse.

and

The simplicite of iuste men
shall adzeffe them to God,
and the deceit of il men, shal be
their distruction.

Salo.

The iust man that walketh
in his simplicite, shal leade his
chilozen after him happy.

NOTE

COPIED

ALL

Prudence without simplicitie
is malice and craft, and sim-
plicitie without prudenc is mis-
treffe of folie.

Mer.

Sicknesse.

Sufferaunce of sicknesse is
tollerable, if thou cōtemne
that whiche last of all, she dothe
menace.

Sene.

Banket of

Salu.

In many meates is hid much
Sicknesse.

Gene.

Nothinge so much letteth
helth, as oft chaunge of medie-
cines. The plāt neuer proueth
that is oftentimes sette.

The first cure of Sicknesse, is
To Da the preparacion of good ayde,
males which conserueth the heart.

us.

The second is moderaciō and
order of meate and drink. The
third is in direction of labour
and rest: The fourth is, for bea-
ring to much sleepe & watche:
The fift is & discreciō in expel-
ling or stopping & humours:
The sixt is the temperance of
gladnesse, angre, feare, and so-
row. The departing of these
from their equall temperance

is

Sapience.

is cause of all sicknesse.

Supersticion.

Nothing more effectually *q. Cur.*
ruleth a multitude than
supersticion, els be they vnru-
ly, cruel, and mutable.

Not only philosophers, but *Tul.*
all our forefathers did euer se-
perate supersticion, from true
religion: for they which prayed
all daye, that they: childerne
mought ouer live the, were cal-
led superstitious, which name
afterward was larger extēded

He that is inclined to super-
sticion, shal neuer be quiete.

Supersticion is a madde er-
rou, for it feareth the, which
ought to be loued, and whome
he wo:shippeth, the doeth he
violate,

Banket, of

violate, what diuerſite is it
whether thou denieſt God, or
ſpeakeſt ill of him.

Shameſaſſnes.

Micro. That which thou arte a ſha-
med to ſpeake, be alſo aſſa-
med to thinke.

Scene. Shameſaſſneſſe is to be much
made of: for as longe as y^e abid-
eth in the mind, ther is yet a
place for good hope to reſt in.

Dlog. Diogenes beholding a yong
man blouſe, ſayde vnto him:
Son, be of good comfort, this
is the right colour of vertue.

Silence.

Diha. Receiue not a ſwalow into
thy houſe, that is to ſaye, haue
not in thy houſe clatterers &
men

Sapiente. 9.

men full of language.

An if man is sooner vāquished **Chil.**
with silēce thā with answers:

For malice is sooner styred
with wordes than reformed.

Lyke as a citie is, which stā. **Salo.**
beth wide open, & is not com-
passed with walles: so is a mā
which can not kepe silence.

Truth.

All the wayes of our Lord Da-
uid is mercy and trauth. **aid.**

Let thy tongue be ignorant **Hier.**
of lying and swering and loue
so wel truth, that whatsover
thou spekest, thinke that thou
swearest.

Trouth most cōmonly, with **Lact.**
many wordes is scattered to
nothing.

Tem.

Banket of?

Temperance.

Plat. **T**O a wel ordered countrey
of little those expenses be
thought meete and conuenient
that be litle & moderate, thend
wherof is necessary & honest,
pleasant & thankful: so y it lack
both reproch and damage.

Plut. A temperate and moderate
person, not wanton nor affecti
onate to his own appetite, may
be to no man in his countrey
chargeous, to no man cruel or
greivous, to no man dangerous.
For he is of Nature familiar
& ientil, easy to men that will
come & speak with him, whose
house is unlocked, not shut, but
open to al mē, wher enery mā
as it were in tēpells & stoꝝms,
may

Sapience.

may, repayze for their succours.

What doeth that man lacke to liue in felicitie, whom valiant courage deliuereth fro al sorow and feare, and Temperance calleth from carnal appetite, and letteth him not excede in foolish reioysing?

Tale beares.

Tell no yll tales of God **Walo.** and his saints, nez report no yll of the pynce of thy cōsistory.

All repozters bee to God **Wan.** adious.

Doze offendeth the tale be **Wieron.** ter that miniseth & loue in a mans hert fro his nigh friend or neighbour, thā he that pr **Wb, i.** leth

Banket of

leth meat from the mouth of a
hūgry begger. For like as the
soule is moze pꝛecious thā the
mortal body: so is the soude of
þ soule of moze estimaciō, thā
the nourishment of carrayne.

Vertue.

NO man may be sayed to
lyue a shoꝛte tyme, that
hath attayned of perfecte ver-
tue the perfect reward.

Gelas. It beſeemeth vertue to bē
free from all dꝛēd, and out of
subiection.

Cull. Vertu is ever one with most
depe roots perfectly set, which
with no maner of violence
may be distroyed.

Arist. It is the vertue of an hono-
rable

Sapience.

rable personage, commēdably
to rule, and also be ruled.

Flee from young and wanton
despyres, & follow Justice,
faith, charitie, and peace, with
them which honour god with
a cleane herte.

Virtue is to be honoured, not
by image of vertue, nor she
is not to be honoured with cō-
fession or prayer, but onely with
a good will and purpose.

Virtue is to retrain angre,
to mitigate desyre, & refrayne
carnall pleasure.

The fruites of the spirite is
charitie, ioyfulnesse, peace, pa-
tience, bounteousnesse, good-
nesse, long sufferance, gentil-
nesse, faith, temperance, con-

15b. ii. tinen

Banket of

tinence, and chastitie.

Prisk. As the coming of one swa
lowe maketh not spring time,
noꝛ one hot day oꝛ houre ma
keth not sommer: so one ver
tue maketh not a vertuous
persone, oꝛ one littell tyme in
prosperitie, setteth not a man
in perfecte felicitie.

Salast. Where riches is honoured,
and estimacion rule & autho
ritie thereon attendeth, there
vertu wareth dul, pouertie is
had in reproche, innocencie is
reputed foꝛ ill will, oꝛ malice.

Voluptuousnesse.

Cato. Cato the elder inuehing a
gaynst the people foꝛ their
inordinate luying, sayd: it is

Sapience.

in bayne to talke to a beale
that lacketh eares.

VVyfe.

A Foolish child is the fathers
herte soze, and a brawling
wife is a house alway d'roppig Sala.

A wyse woman buildeth vp
a house.

An vnwise woman wil de-
stroye with hir bandes that
which is builded.

That mā is blessed that hath
a good wife: the peres of them
therby are doubled. Philo
in Sa-
pien.

No hed is moze mischenous
than the hed of an adder, no
wzath exceedeth the wzath of
a woman. Eccle.

It is moze pleasaunt aby-
Bb.iii. bing

Banket of

ding with a Lync or dragon,
than to dwell with a vengea-
ble woman.

Like as the clymmyng on a
sandy hill is to the fete of an
old man, so is a clattering wo-
man to a man that is quiete.

A woman if she haue soue-
raintie, is to hir husband fro-
ward and contrary.

Geue not to the water that
serueth thy house neuer so lit-
til an issue: no3 to an il wise ly-
cence to wander.

A constaunt wife reioyceth
her husband, and in peace shal
prolong the terme of his lyfe.

A stedfast woman is a golde
pillar set on baces of siluer.

Vainglory.

Let

Sapience.

Let vs not be despyous of
bainglozy, one prouoking Dan.
other with mutuall enuy.

The bainglozy of this world Aug.
is a deceyfull sweetenesse, an
vnfruitfull labour, a continu
al feare, a dangerous aduance
ment, a beginning without
prouidence, an ende without
repentance.

There is not so much ioy Ambro
in highe climmyng bpwarde,
as there is sorow in fallng
hard downward, no2 so much
renoume after victorie, as af
ter ruine reproche of foly.

What shuld he that is strong
auaunt of his strength, whom
bodily sickenesse bryngeth to
feeblenesse?

Bb. iiii. What

Banket of

What should the riche man
aunaunte of his riches, whose
hope by a theefe or a tyrant is
sone disapoynted?

Virginitie.

Cypri. **V**irginitie is sister of angel
les, bainequisher of lustes,
princesse of vertues, posses
sor of good things.

Pau. The woman vnmarried, and
the mayde vncozrupted, think
on things that perteyne vnto
God, to the intent to be help
in body and soule.

Aug. **What** profiteth a whole body
with a mind cozrupted? Bet
ter is an humble matrimonie
than a proude virginitie.

Ambro A maydens spech woulde be
circum

Sapience.

circumspect, sober, and seilde:
not so excellent in eloquence,
as in bathesfulnesse. Whā thou
speakest, let men meruayle at
thy shamesastnesse: whā thou
speakest not, let them wondze
at thy wisdomē & sobernes.

VVrath.

A Foole immediately disco- Salo.
uereth his angre, he that
hydeth his iniury, is wyse and
craftie.

An angry person prouoketh
contencion, but he that is pa-
cient, appeaseth debate whan
it is stirred.

Be not familiar with a man
ful of angre, no: kepe not cō-
pany with a furious person,

Bb. v. least

Banket of

least thou lerne his wayes, &
cause thy soule therby to offe

Jaco. Let every man be swift in
bearing, slowe in speche, and
slow in displeasure.

Grego. By wrath, wisdom is lost,
so that it can not appere, what
should be done, nor howe it
ought to be done.

Sene. The chiefe remedy of angre
is delay, that the fury may abate,
and the darkenesse that
maketh witte blynd, may decay,
or at the least way be not
so grosse.

Silas. Hate and wrath be the chief
ennemies of counsaile.

Plato. Plato beyng demaunded,
wherby a wyse man is best
known, he sayd: A wise man
whan

Sapience.

whan he is rebuked, is there
with not angry, no2 any thing
p2onder, whan he is p2eysed.

¶ Here endeth the Bankette of Sapience.

¶ To the right excellent and
noble Baron, my Lorde
Montioye, Thomas
Paynell greting.

Wht that I hitherto haue
marked excellēt Baron,
both by Phylosphers,
lawayers, oratours, poe-
tes & diuines, accustomably to
haue been vsed, that whan so

cuer

The preface.

euere any of them dyd eyther
make or translate any excellent
mā's worke, they were wōt (for
the defence therof) exquisitely
to chose some one vvel learned
or noble person, to whom they
should dedicate their labour :
at this tyme musing, to whom
I should ascriue this my rude
translacion, before many others
haue chosen your excellence.

Than if I vse an honest, oulde,
and approbate custome, who
will blame me ? If I choose an
excellēt learned man, (I meane
your lordeshippe) and borne of
high bloud, who will not ap-
proue my dooyng ? If I dedi-

cate

The preface.

cate my small peines to you my
especial good lord & patrō, who
can reprove me? Nor the smal-
nesse of this work shal not with-
draw me to ascriue it to your
lordship: for oftentimes in small
and compendious rules, are wōt
to be inclosed great wisdomes
and lerning, as sayeth Beroal-
dus in these verses.

Sunt hec parua quidē fateor
sed magnā subinde.

Esse solent paruis deteri-
ora bonis.

Hoc adamas, gemmeque docēts
que corpore paruo.

Oblectant reges, diuitibus-
que placent.

Nos

The pface.

Nos contra horremus magnos
presepe gygantes.

Terremur magnis sepe
voluminibus.

And of a man of my degre and
fortune, what other thīg might
be offered to you so riche, so
high in dignitie? Statius writeth
for Rutilius Gallus.

Sepe dies hos inter honores
Cespēs, & exiguo placuerunt
farra salino.

Furthermore, if Agapetus a-
bashed not to write this his lit-
tel booke ynto the mperour Iu-
stinian, I without blame may
bedicate the same to your good
nesse. I confesse it a smal thing,
but

The p reface.

but than I say it is a booke of
greate wisedome and learning,
conteyning all these preceptes,
by the which not onely a prince
but al other estates may learne
to doo iustice, may karne how
by humanitie and gentilnesse,
to order their subiectes and ser-
uautes. Is this small Booke
than vnworthy to bee much
made of? vnworthy to be dedi-
cate to your lordship? vnwor-
thy to bee accepted? vnworthy
often to bee tourned? Is it a
yghte thinge for a Prince, to
karne iustely how to rule his
people, and to tempre every
thinge by iustice? Let them
ther-

The pface.

therfore that will dispraise this
smal worke, because it is small
but my truste is, that you (not
considering the smalnesse the
of, but the brieve preceptes of
greate wisdom and learning
therin conteyned) will not only
praise it, but also (by Gods
grace) stille continually ensue
the same. Thus I commend me
to your lordship, desiring your
gentilnesse gentilly (as ye be ac-
customed to do) to ac-
cept this my rude
translation.

The preceptes of
Agapetus to the Emperour
IUSTINIAN.



Considering, O
mighti Empe-
rou, that thou
hast the highest
& honourablest
dignitie of all
dignities: thou
shouldest honour and worship
him above all other, which
hathe reputed thee worthy of
such honour. For why, God
in likenesse of his celestiall
Empire, hathe deliuered to
thee, the Sceptre & governaunce

CL. l.

¶

Precepts of

of this worlde, to instruct and teach thy subiectes to keepe iustice, & to punish them, which perswade the contrary, solow- ing and obeying his lawes and his pzecepts, and ordering thy subiectes as righte and equite requireth.

2. As the gouernour of a ship in tempest both watch diligētly, both for his owne sauegard and his: so an emperour must kepe such diligent watch, that equite and iustice be in surete and so strongly repell the be- hemēt waues of iniquite, that the bote of this worlde com- mon welth be not crushed and broken with y waues of wic- kednesse.

Thee

Agapetus.

Therefore we moztall men 3
pecially are taught & instruc-
ted in holy scripture, to know
our selfe. For who that know-
eth himselfe, shal know god: &
he that knoweth God, shall be
likened to god: truely he shall
be likened to god, that is gods
seruant: he is gods seruaunt,
that doth nothing contrary to
gods commaundement, but y
he thinketh he pertaininge to
god: he speketh as he thinketh
& dooth as he speaketh: which
thing no man maie do effectu-
ally, without perpetual conty-
nauce in goodnes.

No man shuld glorify or be 4
hote in the nobilitie of his kin-
red. For why, bothe ryche and

Ec. ii.

poore

Precepts of

poore be ingendored of earthe.

Wherefore no man ought to ex-
alte & prayse his bile & earthly
kinred, but only glorify and re-
ioyce in good & godly maners.

¶ A man, loke and know thou
that the higher thou arte by
gods helpe in dignite, so much
thou art more in his dette: ther-
fore thanke thy benefactoure
therof, whiche accepteth & is
due to him as merit, & soz frēd
thype doth frendshype : God
is alwayes & first that geueth,
and yet as he were our Vater,
bea quiteth agayne our good-
nesse to him shewed, onely re-
quyryng soz his gentilnes and
kyndenes to vs, effectual loue
and thankes.

Truely

Agapetus.

Truely there is nothyng that 6
maketh a man so cōmendable
oꝝ pꝛaise worthy, as to do that
he desyreth to do: and so wil &
doe, that is good & rightuouse.
Considerynge than, that thyg
pewer is geue thee by almighty
tie god, of the which in our be-
half thou hadst greatest neede:
thou shalt wil and doe no-
thyng, but as God (that hath
geuen thee suche faculte & po-
wer) willeth & commandeth.
Foꝛ truly nothing is moze ple-
sant both to god and man, tha
to do iustice.

The vntedfastnesse of these 7
worldely riches ensue & fo-
low the course of flowing wa-
ters, which riches he shal pos-

Cc.iii. lesse

Precepts of

selfe and enioy but a while, & thinkth him selfe of them most sure. For shortly after, with the fallinge water, they wyll leaue him, and enriche some other. Therfooze good & merciful deeds be to mā most sure and stedfast: soz the merite of the returneth euermoze to the profit of the good deede doers.

- 8 Bicause of this high & worldly empyze, thou art hard to be spoken with all: & yet by reason of such power, thou shouldest humiliat thy selfe: & therfoze the spedilier admit pouer men to thy spech and ptesence. Thou shalt therfoze the sower (folowinge gods rules) listen to pouer men, that god may in thy

Agapetus.

thy necessite both kindly har-
ken to thee, and also helpe thee.
For looke how we order other
so of god we shalbe ordered.

The pensifull and troubled
mind of an emperour must be ⁹
enermore as pure as y^e glasse,
that so it may by diuine & gods
ly lyght, continually glister &
shine: and also that he by qui-
etnesse of mynde may learne
distinct & true knowledge of
things. For truely ther is no
thing that causeth man so wel
to marke and beholde what is
to be done, as a quiet minde &
clere conscience.

Lyke as the mariner, a little ¹⁰
going out of course, hurteth
and is noisful to those that saile.

Cc. liii.

With

Precepts of

With him : and as the shyp by negligence of y^e gouerno^r, perissheth & goth to wack: eue so do the cites. For if a subiect do a misse, he hurteth himself mo^r greuously than the welth publike: but whan the ruler, the gouernour or p^rince mysdoeth, he hurteth y^e whole cōminalte. Therfor soasmuch as he must gyue a strapte count, if he rule not well: it wer nedefull, that he with requisit diligēce both speak and do euery thyng, and so auoide all danger.

- 11 These circle & whele of these worldly things be oftentimes turned, y^e which ar turned sō tym thys waie, somtime thāt way. Truly in these things is
no

Agapetus.

no equalite: for in them is ney
ther cōstance nor yet any sure
foundation. Therfore O most
myghty Emperour, amonge
these changeable moninges,
and vnsledynesse of thynges,
loke that thou haue a stedfast
thought and mynd, with true
sayth and pitie.

Thou shalt fle & withstande ²¹
enticing communicacion of
flatterers, as thou wouldest es-
chew a sort of rauening crows.
For crows peck out the cor-
poral eyis: but flatterers blind
the vnderstandyng of mannes
soule. whan they wil not safer
him to perceiue the trouthe of
thynges: For either they praise
thynges that are worthy to be

Cc.v. Dyse

Preceptes of

dispraised, or els dispraise thinges most woorthi to be praised: so that one of these two must nedes folow, that is, either the commendacion and laude of it and wicked caitiues, or els the contempt and dispraise of good men.

- 13 An Emperours mind must alway be constāt. For why, to chaūge with enery wauering and vnkedfast thing, is a token of an in constant minde.

Wherefore thou shouldest cleave and affixe thy selfe to good and vertuous men, which shal stablish & make stedfast thy kingdom and empyre. For thou shouldest not proudly elevate thy selfe, noz yet without reason

Agapetus.

son to much submit thy selfe :
but prouetly after the vse and
custome of wise men, surely
to grounde thee in constance.
For whosoever greatly think
eth vpon the deceitfulnesse of
this life, and will also beholde
the vilenesse & shortnesse ther
of : consideringe farthermore
the bodily filthinesse, he will
neuer waxe proude, be he in
neuer so high a dignitie.

Above all other precious orna
ments that any kingedome
hath, the crown of pitie and of
diuine seruice doth most hight
and ornate a kings and an em
perours maiestie. For why, er
thely rycheffe, fauour of p^rin
cynalltie, laude and prayse doe

Precepts of

Some vanish away, but the glory of good and vertuous life, is immortall, and shall neuer be forgot.

15 Metthinke it much vnconuenient, that the poore man and the rich shuld suffre like harm by contrary & diuers causes: The rich by abundaunce and great welfare are corrupted: the poore perish thorough famyne & scarcite. Further more, the riche possesseth all the worlde, the poore man hath not wher he may set his fote.

Therefore, to thentēt that they bothe may be holpe, they must be ruled by deduction, that is, the rich must giue to the poore, and so the inequality shall bee brought

Agapetus.

brought to equal life.

The tyme and season of p^{ro} 16
perous lyfe, which certayne
olde p^{ro}phetes byd p^{ro}nosty-
cate should come, whan wyse
men should gouerne & rule, or
kings were philosophers, is
now manifested and opened:
For truely you gening now &
appling your self to philoso-
phy and wisdom, are esteemed
worthy to be rulers: but spect-
ally whan in your authorite &
gouerning, ye drelin not from
reason and wisdom. For if psal.
to loue wisdom maketh the 110.
philosophie, and the beginning
of wisdom is the fear of god,
which ye muste evermore re-
membze: who can say, but my
wyse

Precepts of

Writynge is true, and as cler
as true.

- 17 For certayne we affirme tha
to be an emperour, seyng thou
wilt ouercome and subdue thy
voluptuous pleasures and tha
thou art crowned with the dia
deme of chastite, and tha thou
shewest thy selfe arraied with
the purpul robe of Justice. As
for all other thinges vanishe a
way, these vertues be immo
tal: all other pleasures and
worldly dignities perishe: but
as these vertues be sare from
all perill, so they bee euerla
18 styng,

If thou wilt be beloned and
honoured of al men, loke thou
healpe all men. For certainly
there

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ther is nothing that causeth a
man to be beloued and honou
red so soone, as to helpe & suc
cour poore men : for the cap
pyng and knelyng that is don
for feare, is ficate and figured
flattery of feigned honour.

Thy empire by all right and ¹⁹
reason is therfore & moze wo
thy to be honoured & praysed
that it feareth and keepeþ his
enemies vnder: and shewing
to his subiects all kyndnesse,
keepeþ them in good prosperi
te. Therfore, as it ouercometh
his enemies by strength of ar
mies, so his subiectes by cha
ritie and good loue surmounte
and ouercome his gentynesse
and goodnesse: Truly betwene
these

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these two kindes of humanitie
there is no moze difference, th
is betwen the tame shepe and
other wyld beaſts.

20 Though an emperour in bo
dy be lyke all other, yet in po
wer he is lyke God, & maiſtre
of all mē. For in earth he hat
no peere. Therfoze as god, be
thou neuer chafed or angry: as
man, be thou neuer proude: for
though be thou be lyke God in
face, yet for all y thou art but
earth, which thing ſerbeth thee
to be equal to every man.

21 Accept and fauour the that
giue thee good counſail, but not
those that flatter thee: good coun
ſailours conſider, what ought
to be done: flatterers conſider
what

Agapetus.

What may please me of might:
which flatterers are like mens
shadows: For they gaynesay
nothing, but alowe and praise
what euer is sayd.

Be so to thyne, as thou woldest 22
that god should be to thee,
For as we heare other, so we
shal be herd: and as we fauour
other, so God will fauour vs.
Therfor let vs first shew mer-
cy & be merciful, y in lyke ma-
ner we may obteyne mercy.

As a fayre glasse expreſſeth 23
very true phisnomy of man, y
is, of goodly & beautiful perso-
nes their beautifulnesse, & of
ill fauoured their ill fauour:
so the rightuousnes & equitie
of god is likened to our deeds.

Dal.

For

Precepts of

For after our deeds, God will
reward vs.

- 24 Doo that ye intende coldeley,
but yet doo it speedily, that ye
purpose to doo. For foolishhe
hastynesse in euery thing is ve-
ry perillous. Eruely, who
that marketh diligently, what
mischiefe riseth of hastynesse,
shall soone perceiue, and lyke-
wise vnderstand the commo-
ditie of good counsaile, as sick
folke after their sicknesse vnder-
stand the pleasure of health:
Wherefore most prudent prince,
with sage counsaile, & deuoute
prayers made to god, loke thou
diligently, serch and inquire,
what shalbe profitable for thee
to rule & gouerne this world.

Thou

Agapetus.

Thou shalt best gouerne thy 25
noble empyze, if thou ouer see
all thinges thy selfe, & suffre
nothing negligently to passe.
For it is not a small thing in
thee, that in comparison of thy
subiects appereth to be small.
For the least word of an em-
perour, is among all folkes
right highly esteemed, and of
great auctoritie.

Because there is no erthely 26
man, that can constraigne thee
to obserue & kepe thy lawes,
enforce thy self to vse & kepe
them. For if thou diligently
obserue the, thou shalt many-
festely shew, y the law is wor-
thy to be obserued, & breaker
of it worthy to be punished.

Precepts of

- 27 It is one thing to sinne, and not to chastice sinners. For whosoever dwelleth in a citie and therein suffereth wicked lyuers, befoze god he is an il lyuer. Wherefoze if thou wilt be esteemed to be indifferēt, honoꝝ them that do wel, and punishe them that do ill.
- 28 I think it very expedient, to escheue ill company. For who that is conuersante with ill liuers, shal either susteine harm oꝝ lern som il. But he that ledeth his lif amōg good & honest cōpany, either he shal lern to folow honestie, oꝝ els to diminish his fautes and byces.
- 29 Sith it is so, that God hath giue to thee, rule of al þ world, loke

Agapetus.

toke y use no ill officers. For
he that promoteth the, shal an
swer of their offices. Therfor
great offices must be diligetly
geue, & wel & wisely bestowed

I esteeme these two things to ³⁰
be like il, to be chased with the
leude beling of our enemy, or
to be mollified with the plea
sant swete words of our frien
des. For we ought to resist &
withstand the both, y is, neuer
to decline fro comelinesse, no
ther in reuenging the vnrea
sonable il wil of our foes, no
in rewarding the feyned bene
uolence of our friend & louer.

Esteeme not those thy faithfull ³¹
friendes, that will prayse all
things that thou speakest, but

Do.iii. those

Precepts of

those, which without any feigning doe all that they can for thee, and be glad and reioyce, when thou sayst or doest any thing well: and againe be soye and heauy, if thou doe or say any thing ill. For certain these be tokens of friendship, abhorring all fraude.

- 32 Let not the greatnesse and might of this thy earthely empyre chaunge thy noble mind, but ruling thy fragile empyre, subiect to diuers fortunes haue among these mutable things a stedfast & immutable mind not lifting vp thy selfe by to much ioy, nor yet hurting thy self by to much heuinesse and sorrow, so, like as gold though
it by

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it by craft and witte of mā be
toured now thus, now other
wise, and wrought in diuers
factions of oznamentes: yet it
remaineth gold still, noz will
not be chaunged from his na-
ture: So thy selfe (most noble
emperour) though irō grice to
grice hast bozn one office after
an other, and arte come to the
most highest honour: yet thou
remainest the same thing thou
wer. Kepe thou therfoz amōg
these diuersities of things, an
unalterable & a constant mind
the which from this worldly
empire shal bzīg thee to perpe-
tuall blisse & ioy euerlasting.

If thou wilt haue the domi- 33
niō of thy empire cōmended,

Ad. iiii.

deme

Precepts of

deme thine owne offences as
woꝛthy punishmēt, as y defau
tes of thy subiects. For in this
woꝛld no man, but only thine
own consciēce, cā punish thee.

34 We y obteyneth high power
& dignitie, should ensue and
folow(as nere as he may) the
giuer therof. For if theperour
repꝛesent god loꝛd of al thing,
and by his liberalitie bath the
gouernaunce of euery thing, he
thā (but namelly in this point)
shall folow him, & esteeme no
erthly thing so pꝛecious, oꝛ so
much of man to be despyzed, as
to be mild and mercifull.

35 Aboue gold & pꝛecious stone
we should lay vp(as tꝛesure) y
riches of wel doing. For they
in this

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In this pzeſēt liſ, thzough hope
of the fructiō to come, wil de-
lite vs: & in the life to come, vi
experiēce & taſt of euerlaſting
loy, they ſhalbe to vs ſwete &
pleaſant. Theſe woꝝldly thin
ges, y ſeme to vs pleaſant,
ſhuld be eſchued & vtterly a-
moyded, as vnmete, & nothing
perteyning to vs, that they by
in timent diſceyued vs not.

Loke thou quiet the with gay 36
rewards, which with good wil
do thy cōmandemēts. For by
y mean thou ſhalt increce the
coꝝrage of good men, & teche ill
doers to lamēt their offences.

For it wer to much vniuſt de 37
lig to reward alike aſwel the
y deſerued not, as deſerued it.

Do, v. Than

Precepts of

Than truely thempire erreth
doth all other thinges, whan
the ruler therof enclineth not
to vndiscreete rygoure, but
to amiable equitie and iustice,
flaying beastly cruelnesse,
and ensuyng Godly kindnesse.

- 38 As wel thou shalt indge right
fully thy ennemy as thy friend,
not fauouring thy friend for
friendship, no2 hurting thy en
nemy for hatred: for it is a li
ke inconuenience and offence
to helpe thy friend, despying
is against equitie, as it is to
hurt thy enemy, demaunding
iustice: the misdeed in both ca
ses is like, though the persons
be diuers.

Judges

Agapetus.

Judges must diligently ha- 39
ken to their causes. For it is
a very hard thyng, bresely to
perceyue the truth, the which
from negligent persons soon
eskapeth. But if a ryghtfull
iudge will leaue seygued elo-
quence of attorneys, & consi-
dering the true entenciō, will
see the likelphoode of causes,
he shall shortly perceyue the
troth. And forthermore auoyd
two diuers faults, that is, they
shall neyther do, no2 yet per-
mitte any other to do agaynst
honestie.

Though thou haue as many 40
vertues as be sterres in the fir-
mament, yet thou shalt neuer
ouercome the goodnes of god.

Precepts of

For what so ever we offer to God, we offer to him but his owne. And as no man can go fro, or befoze his shadow in y^e son, alway going afoze or nere following him: so the goodnes of god is insuperable, & cannot be exceeded with good woꝝkes of any man.

- 4th The treasure of liberality is infinite. For who that liberally spendeth, getteth, and spending his gooddes, other gather them. Loke than (moſte liberall Emperour) that thou mynde those things, and that thou gyue largely to poore men. For whan the tyme of rewards and thankes shall come, than for this thy

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thy liberalitie, thou shalt haue infinite thanks and great lucre.

Seyng thou haste obteyned and gotten thy kingdom by God, solow thou him in all good woꝝkes, that men may knowe thy liberalitie. For thou art of the number of the, that may do good, and not of poore men, and those that couet to bee holpen. For God therfoze hath giuen thee so abundant riches, to heale and succour poore men.

An Emperour is no other, wyse ordeygned to rule the woꝝlde, than mans eyes to rule and watch for the sauegarde of his body. He is deput

Precepts of

fed God to minister those thinges that may bee profitable for man. Wherefoze an Emperour ought to doe none other, wise for al men, than he wold doe for him selfe : that so by his tuition they may auoyde all daungiers and prospere in goodnesse.

- 44 Thynke thou the moste sure defence of thy prosperytie, to hurte noz to iniury no man. For he that offendeth no man, suspecteth no man. If than to iniury no man doeth cause good custody and safegarde: than truly by liberalitie thou shalt the swoner obteyne it. For as liberalitie getteth and engendzeth defence: so it

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so it conserueth god and ho-
nest loue. For if wee be that
is honeste, men will loue and
keepe vs.

Woe thou (o mooste mekest ⁴⁵
Emperour) to thy subiectes,
through thy excellent power,
terrible : and by thy liberali-
tie and goodnes, be thou amia-
ble. No: thou shouldest not,
by to muche fauoure, set at
lyght and nothing regarde thy
hyghe power : no: yet regar-
dyng to much thy power, des-
pise fauour. But keepyng a
mean, thou shalt as wel shew
louely kindnesse to thy subiec-
tes, as by austeritie & sharp-
nesse chaastise to greate fami-
liaritie.

Precepts of

- 46 Such thinges as thou by woꝝd doest pꝛescribe to thy subiectes, loke by erample of pure life thou accomplish. For if thou do reason, & with reason doest liue as thou sayest, euery man shal greatly com-
mende thee.
- 47 Loue them most (noble em-
perour) y mekely despyze thy
gifts, moze than those, which
diligētli desire to geue thee gif-
tes. For these thou art bound
to thanke, and also to reward
them: the other trewly shal as-
singe god to thank thee, which
reputeth to be geuen to him,
and for his loue whassoever is
giuen or done for poze men.
- 48 The vertue of the son is to
illuminate

Agapetus.

illuminat the world, the emperours vertue is to be merciful, and to helpe poore men. Truly a meke & a merciful pzince exceedeth the brightnes of the son for the son giueth place to the nighte, but a good vertuous pzince suffreth no extorcion, but by the light of trouth & iustice, he chastiseth iniquite.

Thy pzedecessors haue greatly ornated their empyre, but
thou truly by thy humanite & affabilite, not esteeming thirial and mighty power, hast muche more greatly ornated it wherfore all they, that nede mercy, rene to thy grace: which deliuered from their pouerte & aduersite, do highly thanke thee.

Ca. i. Luke

Precepes of

50 **L**ooke how much thou excell
lest all other in power & dig
nitie, so much the more thou
shouldest endeuor thee, by noble
and vertuous dedes, to excell &
shyne aboue all other: so high
power requireth great honesty
god also wil require, that thou
helpe after thy power needful &
honest persons. Therfore if thou
desire to be truly praised, & to
be by god, as it were by a tro
pettour declared a conqueror:
ioyn thou to the crowne of thy
inuincible empire (by helping
the power) the crowne of ever
lasting ioy.

51 **E**re thou commaunde, that
right and equite perswade the,
loke wel vpon it. For verely so
thou

Agapetus.

thou shalt euermore commaund
that right is. Mans tongue is
a very slipperie instrumente,
the which hath brought many
one into great peril and daun-
ger. Therfore, if thou preferre to
the foresaid instrument, that is
goodly and honest, it shal sound
only that is pleasant, and right
to be executed and done.

A prince in all things must
be subtle & wise, but namely
in iudging of great & weighty
causes, seldome angrie, & not
to be engrye without a great
cause. But because neuer to be
angry is not laudable, an em-
perour to refrain the furiose-
nes of misdoers, & y men may
purge their faults, shal measu-
rably

Precepts of

rably vſehis anger.

53 Loke thou be diligēt to know perfectly the maners and conditions of thy ſeruantes and of all thoſe, which charitie enſoꝛcethe thee to loue, And alſo be thou diligent, to knowe thoſe, which deceitfulli do flatter thee ſoꝛ oft times deceitful louers, and flatterers doe great hurte.

54 When ſo euer thou heareſt ſuche communicacion oꝛ counſaile, that maie pꝛofite, doe not onely here it, but alſo ſolowe it. Fꝛoꝛ trewly the emperours Maieſtie is than oꝛnated, whā he him ſelfe conſidereth, what is neceſſary to be done, & dyſpiſeth not other mens pꝛofitable induẽcions and counſaile, &

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is not ashamed to learne, and quickly executeth that he hath learned.

As a castell, which by reason of his stronge walles is invincible, and setteth lighte by his enemies: so thy empyze, well walled with liberaliti, and fortified with deuoute prayer, is invincible, and by godes helpe shall triumph of his aduersaries and enemies.

Use so this inferiour kynges 56
dome, that it may be to thee, a way to the kyngdom of heaue:
for whosoever gouerneth wel
this earthly kyngdome, is esteemed worthy to obtēin celestial
ioy and pleasur. He ruleth this
worlde rightfully, that charita
Ce.iii. bly

Precepts of

bly loueth his subiects, and of his subiectes, is duely honozed and dyed, and whan he pꝛocureth, that none occasion of il be among them.

57 Liberalite & charitable dedes are a perpetual and incorrupt garmēt. Therfoze who soeuer wil reigne charitably, must orname & clothe his soule wth such goodly vesture & apparell. For who that helpeth y^e poore men, shal obteyne ioy euerlasting.

58 Considering, that God hath giue thee, the imperial sceptre, loke thou endeuer thy self vnterli to please him. And bicause he hath pꝛeferred thee aboue al other, thou must honour him aboue all other. Truly god esteemeth

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meth it the most singular it be
nesit, y thou canst owe to him,
to defend his creatures as thy
selfe: & liberally to helpe them
as bounden therto.

Euery man, that desyret^h his
helth, must call vpon god, but
specially the emperour, which
laboureth for the welth of all
men. And he defended by god,
shal as wel ouercome his ene-
mies as defende his subiects.

God nedeth nothing, An em- 60
perour hath onely nede of god.
Wherefore folow him that hath
no nede, & shew mercy abun-
dantly to them that aske it, not
reckning straitly thy expenses
of householde: but rather help
euery mā that desireth to liue.

Ge. iiii.

For

Precepes of

For it is better to help the vnworthy for honest mens sakes then for the vice of the vnworthy to defend the worthy of y they be serued.

61 As thou wouldest haue forgiveness of thy sinnes, so forgive other y they offend. God forgiveth them that forgive, & wher forgiveness is, there is God.

62 A prince that wold demeane him faultlesly, muste diligently take hede, y his people be virtuous, and that he be ashamed to sinne, & that he give no open example to other to do amisse, and that he abstaine priuately. least he offend openly. For if subiectes be ashamed to doe amisse,

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misse, muche moze their ruler
ought to be ashamed.

It is a priuate mans vice to 63
do ill, and liue viciously : but
a Prince to forgette his owne
wealth and honestie, is much
moze vicious. For abstinēce
from ill, doth not iustify man,
but the doing of honestie and
goodnes. Therfoze no mā shuld
onely abstaine frō ill, but also
endeuour him to do iustice.

Death dyedeth neither king 64
noz emperour, but equally de-
uoureth euery man. Therfoze
befoze his fearful coming, let
vs gather our richesse in hea-
uen. For no man cary world-
ly riches thither, but al left in
earth, he shal there naked giue

Ec. v. ac.

Precepts of
account of his life.

6 As an emperour is lord of all
mē, so with all other he is gods
seruant. And shal than be cal
led a lord, whā he by vertue of
chastite ouercōeth his sensual
lustes, and with an inuincible
minde despiseth the transito
rie pleasures and ioyes of this
world.

67 As mans shadow foloweth
the body, so sinne foloweth the
soule, which soule once separa
ted from the mortal body, shal
give a reckening to God of his
good and ill deedes. For thā is
no time to deny any thig. For
euery māns dede shal bear wit
nesse, not by word, but repre
senting & opening euery māns
deede,

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dēde, as he did it.

As a ship, hauing wynde at 68
will bringeth the passengers oft
tymes into the haven sooner
thā they wold haue thought: so
the swift tyme of this mortal
life passeth away, & we approach
to our end: therefore let vs leue
to loue worldly things, which
this world esteemeth so much,
& study how to get to y^e port of
heuen, wher is no wailing, but
eternal ioy and pleasure.

No man, by reason of his dig 69
nite, should be haute & proude,
but considering the substance
of the flesh: should repress the
swelling pride of herte. For
though he be made a prince in
erth, yet he must mind, he was
engend

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engendred of earthe : and that
from earth he ascended to the
seate royall: and from the seat
royal he shall againe descende
to bile earth and as thes.

70

Be neuer carelesse (prince
moste excellent) and as they
that goe by a ladder, stint not
till they come to the hyghest
rome or grice : so thou, desi-
ring to haue Vertue, shuldest
neuer cease, till thou come to
the kingedome of Heauen.

Which thing, Christ the kee-
per and increaser of all thing
(whose name men shal glo-
rise and praise eternal,

ly) graunt thee and
the Emperesse
thy wife.



**Thus endeth the Introduc-
tion to Wisedome: The
Banket of Sapience,
and the pzecepts of
Agapetus.**

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